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Unitarian Controversy at Calcutta.

Clapton,
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SIR,

AN honourable friend of mine who passed several years in British India, and since his return has distinguished himself by his attachment to the freedom of the Asiatic press, as conducive to the moral and intellectual improvement of the country, has very obligingly communicated to me a publication which he has just received from Calcutta. It is entitled "The Asiatic Department of the Calcutta Journal of Politics and General Literature." No. VIII. for August 1821, contains what may, perhaps, be justly considered as the first discussion on Christian Unitarianism which ever appeared in the public prints of British India. That it has thus appeared, can be attributed only to the absence, in the metropolis of our Eastern Empire, of that "base censorship" which, at Madras, forbad the pious and blameless Christian Unitarian, William Roberts, to print his Tamul Liturgy.

Of this discussion I shall now, by your indulgence, offer to your readers all the different articles, *verbatim*, in their order; presuming that they have in recollection, or can easily refer to, the earlier notices of Ram Mohun Roy and his interesting pursuits, as they have appeared in your former volumes. (XIII. 299—301, 512; XIV. 561—569; XV. 1—7; XVI. 477—484, 515—517, 527, 528.)

The first *article*, in the *Journal* of August 1, 1821, thus occurs at pp. 405, 406:

"*To the Editor of the Calcutta Journal.*

"SIR,

Ram Mohun Roy may be known by name to most of your readers, and it is probable, that many of them have heard he has forsaken the idolatry and all the superstitions of the Hindoos; but excepting those who are personally acquainted with him, few are likely to be duly informed of his acquirements, his conduct, and his present religious belief. *The Second Appeal to the* CHRISTIAN PUBLIC *in defence of the* 'PRECEPTS OF JESUS,' a work lately published by him, will make us acquainted with his religious belief, will enable us to form some idea of his acquirements, and cannot fail of producing in every *Christian*, great regard for the author, and a strong interest concerning so illustrious an individual; and the more we learn of his conduct the more will he be raised in our estimation.

"The worthy motives by which Ram Mohun Roy is actuated, have caused him to print the work in question, and several previous works, at his own expense, to distribute them among his acquaintance and such other persons as are likely to take an interest in the important subjects on which he has written. His last publication, that above mentioned, is too large to be reprinted in a newspaper; but its contents are so important, and do the author so much credit, that I hope some competent person will prepare a compendium thereof, and have the same published in the *Calcutta Journal*. In the mean time, you will oblige me by printing the two portions which accompany this Letter: the first portion commences in p. 159, and ends in p. 164; the other commences in p. 172, and extends to the end of the work. If such persons as on reading these extracts feel a sufficient interest to desire to peruse the work with attention, apply to the author for copies, it is probable he will readily comply with their request, as far as the number of copies printed will admit.

"Here we observe an individual, born and bred in a country benighted under the most gross idolatry and superstition, who, by a just use of that understanding which our gracious CREATOR has given to mankind to guide them to all truths, having discovered the falsehood of that system of idolatry and the absurdity of those superstitions, conscientiously abandoned both, and thereby subjected himself to inconveniences and dangers of which persons living in more enlightened societies can hardly form an idea. Next, he directed his attention to the Christian religion; and that same just and honest use of his understanding, which discover-

ed the falsehood and absurdity of idolatry and superstition, satisfied him that *Jesus* was the Messiah, that he was employed by God to reveal his will to men, and to make known to them the only true religion. He observed the internal and historical evidence of Christianity to be such as demonstrated its truth. Blessed with the light of Christianity, he dedicates his time and his money not only to release his countrymen from the state of degradation in which they exist, but also to diffuse among the European masters of his country, the sole true religion—as it was promulgated by Christ, his apostles and his disciples.

"A FIRM BELIEVER IN CHRIST.

"*Calcutta, July* 12, 1821.

"*Extracts referred to.*

"'I have now noticed all the arguments founded on Scripture that I have heard of as advanced in support of the doctrine of the Trinity, except such as appeared to me so futile as to be unworthy of remark; and in the course of my examination have plainly stated the grounds on which I conceive them to be inadmissible. Perhaps my opinions may subject me to the severe censure of those who dissent from me, and some will be ready to discover particular motives for my presuming to differ from the great majority of Christian teachers of the present day, in my view of Christianity, with the doctrines of which I have become but recently acquainted. Personal interest can hardly be alleged as likely to have actuated me, and therefore the love of distinction or notoriety may perhaps be resorted to, to account for conduct which they wish it to be believed honest conviction could never direct. In reply to such an accusation, I can only protest in the most solemn manner, that even in the belief that I have been successful in combating the doctrine of Trinitarians, I cannot assume to myself the smallest merit: for what credit can be gained in proving that one is not three, and that the same being cannot be at once man and God; or in opposing those who maintain, that all who do not admit doctrines so incomprehensible must be therefore subjected by the All-merciful to eternal punishment? It is too true to be denied, that we are led by the force of the senses to believe many things that we cannot fully understand. But where the evidence of sense does not compel us, how can we believe what is not only beyond our comprehension, but contrary to it, and to the common course of nature, and directly against revelation; which declares positively the unity of God, as well as his incomprehensibility; but no where ascribes to him any number of persons, or any portion of magnitude? *Job* xxxvi. 26: "Behold God is great, and we know him not." xxxvii. 23: "Touching the Almighty, we cannot find him out." *Psalm* cxlv. 3: "His greatness is unsearchable." Neither are my attempts owing to a strong hope of removing early impressions from the breasts of those whose education instilled certain ideas into their minds from the moment they became capable of receiving them; for, notwithstanding great and long-continued exertions on my part to do away Hindoo polytheism, though palpably gross and absurd, my success has been very partial. This experience, therefore, it may be suggested, ought to have been sufficient to discourage me from any other attempt of the kind; but it is my reverence for Christianity, and for the Author of this religion, that has induced me to endeavour to vindicate it from the charge of polytheism, as far as my limited capacity and knowledge extend. It is indeed mortifying to my feelings to find a religion, that, from its sublime doctrines and pure morality, should be respected above all other systems, reduced almost to a level with Hindoo theology, merely by human creeds and prejudices; and from this cause brought to a comparison with the Paganism of ancient Greece; which while it included a plurality of gods, yet maintained that Θεος εστι εις, or "God is One," and that their numerous divine *persons* were all comprehended in that one Deity.

"'Having derived my own opinions on this subject entirely from the Scriptures themselves, I may perhaps be excused for the confidence with which I maintain them against those of so great a majority, who appeal to the same authority for theirs; inasmuch as I attribute the different views, not to any inferiority of judgment compared with my own limited ability, but to the powerful effects of early religious impressions; for when these are deep, reason is seldom allowed its natural scope in examining them to the bottom. Were it a practice among Christians to study first the Books of the Old Testament, as found arranged in order, and to acquire a knowledge of the true force of scriptural phrases and expressions, without attending to interpretations given by any sect; and then to study the New Testament, comparing the one with the other; Christianity would not any longer be liable to be encroached upon by human opinions.

I have often observed that English di-

vines, when arguing with those that think freely on religion, quote the names of Locke and Newton as defenders of Christianity; but they totally forget that the Christianity which those illustrious persons professed did not contain the doctrine of the Trinity, which our divines esteem as the fundamental principle of this religion. For the conviction of the public as to the accuracy of this assertion, I beg to be allowed to extract here a few lines of their respective works, referring my readers to their publications upon religion for more complete information.

"'*Locke's Works*, VII. 421: 'But that neither he nor others may mistake my book, this is that in short which it says—1st. That there is a faith that makes men Christians. 2ndly. That this faith is the believing 'Jesus of Nazareth to be the Messiah.' 3rdly. That the believing Jesus to be the Messiah, includes in it a receiving him for our Lord and King, promised and sent from God; and so lays upon all his subjects an absolute and indispensable necessity of assenting to all that they can attain of the knowledge that he taught, and of sincere obedience to all that he commanded.'

"'*Sir I. Newton's Observations upon the Prophecies*, p. 262: 'The beasts and elders therefore represent the Christians of all nations; and the worship of these Christians in their churches is here represented under the form of worshiping God and the Lamb in the Temple. God, for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood. God as sitting upon the throne and living for ever, and the Lamb exalted above all by the merits of his death.'

"'It cannot be alleged that these personages, in imitation of several Grecian philosophers, published these sentiments only in conformity to the vulgar opinion, and to the established religion of their country; for both the vulgar opinion and the religion of the government of England in their days were directly opposite to the opinions which these celebrated men entertained.

"'The mention of the name of Sir Isaac Newton, one of the greatest mathematicians (if not the greatest) that ever existed, has brought to my recollection a mathematical argument which I some time ago heard a divine adduce in support of the Trinity, and which I feel inclined to consider here, though I am afraid some of my readers may censure me for repeating an argument of this kind. It is as follows: that as three lines compose one triangle, so three persons compose one Deity. It is astonishing that a mind so conversant with mathematical truth as was that of Sir Isaac Newton, did not discover this argument in favour of the possible existence of a Trinity, brought to light by Trinitarians, considering that it must have lain so much in his way. If it did occur to him, its force may possibly have given way to some such considerations as the following: This analogy between the Godhead and a triangle, in the first instance, denies to God, equally with a line, real existence; for extension of all kinds, abstracted from position or relative situation, exists only in idea. Secondly, It destroys the unity which they attempt to establish between Father, Son and Holy Ghost; for the three sides of a triangle are conceived of as separate existences. Thirdly, It denies to each of the three persons of God, the epithet 'God,' inasmuch as each side cannot be designated a triangle; though the Father of the universe is invariably called God in the strict sense of the term. Fourthly, It will afford to that sect among Hindoos who suppose God to consist of four persons, an opportunity of using the same mode of arguing, to shew the reasonableness of their sentiments, by comparing the compound Deity with the four sides of a quadrilateral figure. Fifthly, This manner of arguing may be esteemed better adapted to support the polytheism of the majority of Hindoos, who believe in numerous persons under one Godhead; for, instead of comparing the Godhead with a triangle, a figure containing the fewest sides, and thereby proving the three persons of the Godhead, they might compare God with a polygon, more suitable to the dignified rank of the Deity, and thus establish the consistency with reason of the belief, that the Godhead may be composed of numerous persons. Sixthly, This mode of illustration would, in fact, equally suit the Atheist as the Polytheist. For, as the Trinity is represented by the three sides of a triangle, so the eternal revolution of nature, without any divine person, may be compared to the circle, which is considered as having no sides nor angles. Or, seventhly, as some great mathematicians consider the circle as a polygon, having an infinite number of sides, the illustration of the Trinitarian doctrine by the form of the triangle will, by analogy, justify those sects who maintain the existence of an infinite number of persons in the Godhead, in referring for an illustration of their opinions to the circular, or rather, perhaps, to the globular figure, in which is to be found an infinity of cir-

cles formed each of an infinite number of sides.

"'I wonder how those who found their opinion respecting the Trinity on terms applied in common to God and creatures, can possibly overlook the plain meaning of the term 'Son' or 'Only-begotten,' continually applied to the Saviour throughout the whole of the New Testament; for, should we understand the term God, in its strict sense, as denoting the First Cause, (that is, a Being not born nor begotten,) we must necessarily confess that the idea of God is as incompatible with the idea of the 'Son' or 'Only-begotten,' as entity is with non-entity; and, therefore, that to apply both terms to the same Being will amount to the grossest solecism in language.

"'As to their assertion, that there are found in the Scriptures two sets of terms and phrases, one declaring the humanity of Jesus, and another his deity; and that he must therefore be acknowledged to have possessed a twofold nature, human and divine, I have fully noticed it in pp. 24, 109, 140, pointing out such passages as contain two sets of terms and phrases applied also to Moses, and even to the chiefs of Israel and to others; and that, if it is insisted upon that each word in the Sacred Writings should be taken in its strict sense, Moses and others, equally with the Saviour, must be considered as gods, and the religion of the Jews and Christians will appear as polytheistical as that of Heathens.

"'If Christianity inculcated a doctrine which represents God as consisting of Three Persons, and appearing sometimes in the human form, at other times in a bodily shape like a dove, no Hindoo, in my humble opinion, who searches after truth, can conscientiously profess it in preference to Hindooism; for that which renders the modern Hindoo system of religion absurd and detestable, is, that it represents the Divine nature, though one, as consisting of many persons, capable of assuming different forms for the discharge of different offices. I am, however, most firmly convinced that Christianity is entirely free from every trace of polytheism, whether gross or refined. I therefore enjoy the approbation of my conscience in publishing the precepts of this religion as the source of peace and happiness.'"

The passage which *Ram Mohun* has quoted from "Locke's Works," I find in Ed. 1740, II. 723, at the close of his "Second Vindication of the Reasonableness of Christianity," in a short reply to "the Author of the *Occasional Paper*, No. 1." The passage from *Newton* is in the Second Chapter of his "Observations on the Apocalypse," (1733, p. 262,) there given as a comment on *Rev.* v. 6—10. In the quotation there is an omission of one word, for *Newton* says, "The beasts and elders therefore represent the primitive Christians of all nations." Also at the close of the paragraph, having quoted the remainder of the chapter, concluding with "the four and twenty elders fell down and worshiped Him that liveth for ever and ever," he adds, "This was the worship of the primitive Christians;" possibly designing to contrast *primitive* and *modern* Christianity.

The second *Article* is in the Journal of August 2, p. 420. The first paragraph will be seen to treat unkindly the introduction of a theological subject to a political *Journal* which was maintaining its liberal spirit against the threats and denunciations of a too arbitrary magisterial power. Yet the writer, who receives "the orthodox doctrine of a Trinity," appears to be uninfected by the venomous *odium theologicum* which I have observed too often to sour "the milk of human kindness," even among the otherwise amiable and excellent professors of that faith. His imputation of *Arianism* to "Dr. Priestley and the late Duke of Grafton, and the English Unitarians of the present age," is an amusing instance of a very common inaccuracy. Thus I recollect *Burnet* (O. T.) says, most erroneously, of *Firmin*, that "he was called a *Socinian*, but was really an *Arian*."

"*To the Editor of the Calcutta Journal.*

"Sir,

"I cannot imagine with what view the letter in your paper of this date, on the subject of Ram Mohun Roy, has been written, unless it be intended as a *puff collusive* to his pamphlet lately printed. This was not necessary. It is not indeed on a subject or of a nature to make a noise, in the present times especially, when so many distinguished persons are taken up with the hope of crushing the Journalist, or with joy at the belief of having accomplished this end, and therefore have no leisure to study Theological questions.

"Ram Mohun Roy is a very remarka-

ble person; he has been led by reading and thinking to quit Hindooism in his search after truth, and to embrace Christianity according to the Unitarian scheme. His opinions appear to be, in some respects also, nearly what are called *Arian*; he regards Christ as a Divine person, existing before the world, invested by the Father with power greater than the angels, but still as inferior to God the Father Almighty. He is such a Christian as Dr. Priestley, and the late Duke of Grafton, and the English Unitarians of the present age.

"Believing myself that he has stopped short of the truth on some important doctrines of our religion, and that in particular he is entirely mistaken in his views regarding the Atonement, I hope that he will persevere with an earnest and humble mind in his inquiries, and that he will be led hereafter to think more entirely with us, than he does at present.

"Many able and excellent passages might have been quoted from his pamphlet, but your correspondent has quoted only two, which contain his arguments against the orthodox doctrine of a Trinity. They are nearly the same as have been urged and replied to again and again, and may be briefly put thus: the Unitarian argues that he cannot understand the doctrine of a Trinity; but the Churchman replies, 'Neither do I, but yet the different parts of that doctrine seem to me to be plainly found in Scripture. The whole subject is above human reason, and I know that there are cases even in those sciences which are most susceptible of strict investigation, where conclusions apparently opposite and utterly inconsistent with each other are yet separately demonstrated to be true.'

"This is not a subject, however, to be disposed of in a few paragraphs, or to be discussed with any advantage in the columns of a newspaper.

"I make no doubt the respectable author of the article in the *Friend of India*, which has drawn forth this pamphlet, will take notice of this Reply to his Strictures. A short and clear article on the subject, with references for fuller information to the best writers on the Divinity of our Saviour, and on the Atonement, might be of service to many inquiring and serious persons.

"I have to request your excuse for the space I have occupied, but I cannot conclude without expressing my approbation at the candour and excellent temper shewn by Ram Mohun Roy.

"A CHRISTIAN.

"*Calcutta, August* 1, 1821.

To this letter, which, excepting the insinuation at the beginning, is not unworthy of "A Christian," I find immediately annexed the following

"*Note of the Editor.*

"We agree entirely with our correspondent in the high praise due to Ram Mohun Roy for his temper and moderation, and we esteem highly his zeal and intelligence; but having now exercised our impartiality by suffering these different views of his labours taken by our correspondents to appear in our columns, more for the information of our distant readers than for entering at all into the merits of the question, we trust that we shall be spared further notice of the subject, not only because we have always considered theological discussion unsuited to the columns of a public journal, but also because the pamphlets spoken of are accessible to all who feel a desire to peruse them for themselves."

The liberal Editor of the *Calcutta Journal* was, however, soon prompted by a sense of justice to admit "further notice of the subject." It seems that a Letter by *A Layman*, appeared on the 2nd of August in the *Bengal Hurkaru*, which may be considered as the *New Times* or *Courier* of Calcutta. This Layman's Letter, occasioned by the first *article* in the *Journal*, declared against the toleration of Ram Mohun's writings, as appears from the following passage in the P. S. of a Letter in the Calcutta Journal of August 6, p. 460:

"The Letter of a Layman, in the paper [*Hurkaru*] of Thursday evening, if it be meant as a specimen of *Christian* feeling on the subject of Ram Mohun Roy's pamphlet, is melancholy as an illustration of the Wolf in Sheep's clothing, or of the Whited Sepulchre which without is fair, but within all corruption, as could be found in any age or country. Does that unfortunate maniac forget that we here openly tolerate Popery and all other Christian heresies, Judaism, Mohamedanism, and even Idolatry, in all its horrors of murder, immolation and the destruction of every endearing tie, and that we owe the stability of our footing chiefly to this toleration? And does he yet say that the benign spirit, the pure philosophy, the devout homage to the Deity, which breathe through every line of Ram Mohun Roy's writings, and which differ in nothing from those of Unitarians in England, is not to be tolerated in this Heathen land?"

Here it was expected that this discussion in the *Journal* would finally close, but the gross partiality of the *Hurkaru* in favour of orthodoxy and intolerance, produced the following concluding *article* in the *Journal* of August 15, p. 563, in which the "production of a native Indian," for the authenticity of which, as I understand him, the Editor appears to give his own authority, can scarcely fail to excite a peculiar interest.

"*A rejected Letter.*

"The mild and temperate spirit that pervades every line of this intelligent Native's rejected Letter, as compared with the intolerant anger and fury of the Layman's denunciation, to which it is a reply, and which was so readily accepted by the *Hurkaru*, that it was published in breathless haste in one of its evening or extra sheets, will convince our readers of the utter worthlessness of all the empty professions of the Editor of that miserable paper; and shew them that he is incapable of the exercise of that impartial justice, which the interests of religion and the amelioration and improvement of the natives of India demand. He can find space for the lowest and most contemptible writings from day to day, directed against '*The Journal*,' and at the same time denies to a Native of learning and talent the insertion of such a Letter as the present, to the tone and spirit of which the most furious bigot could not reasonably object. This production of a native Indian will be read in England with admiration of its temper and composition, as indicating the refinement of the mind that gave it birth; although it has been rejected by the narrow and contracted spirit of one calling himself an Englishman, yet proving by this act, how much he is inferior in understanding and in liberality, to this enlightened Hindoo.

"The following is the rejected Letter:—

"*To the Editor of the Bengal Hurkaru.*

"SIR,

"Having in a late Number admitted into your pages some very serious remarks on a publication by Ram Mohun Roy, I trust that you will in justice to him, give a place to the following Reply.

"I am, Sir,

"your obedient Servant,

"SUTYU-SADHUN.

"*To the Editor of the Bengal Hurkaru.*

"SIR,

"I saw a Letter written by 'A Layman,' in your paper of the 2nd instant, on the subject of a Letter and Extracts from a late publication of Ram Mohun Roy's, given in the *Calcutta Journal* of the preceding day. The tone of resentment and asperity which runs throughout the whole Letter, indicates plainly that the Layman was actuated in his mode of expression and reasoning rather by momentary passion than by cool judgment. His principles as a Christian will, I hope, upon more mature consideration of the subject, serve more effectually to make him aware of the uncharitable spirit which pervades his Letter, than a reply couched in a similar style of expression.

"The Layman declares, in the concluding part of his Letter, that 'religious controversy is the last article that should appear in a periodical publication;' yet with great inconsistency he fills almost two columns with religious argument, a short notice of which I beg now to offer.

"Ram Mohun Roy observes, in his Appeal, that 'if it was a practice among the Christians to study the Old Testament first, and then the New, Christianity would not be liable to be encroached upon by human opinions.' The Layman, in noticing this assertion, affirms positively that 'in the very first chapter of Genesis, the Trinity in Unity is distinctly avowed;' but he does not refer to the passage or text in which the avowal of Trinity in Unity may be found: I regret to say, that, for my own part, so far from being able to discover such avowal, I cannot find the least allusion to Trinity, nor even a word expressing the number three in any part of the chapter.

"I am aware, however, of the arguments by which this supposed avowal is inferred; and would beg the Layman's patient attention to the discussion of them in Ram Mohun Roy's Appeal, p. 96. In noticing the following assertion of Ram Mohun Roy, found in the Extract, 'What credit can be obtained in proving one is not three, and the same Being cannot be God and Man?' the Layman questions him, whether he can explain how the soul and body make one man? how we feel them distinct though united? and then concludes, that if Ram Mohun Roy believes these things without being able to explain them, he should not reject the mystery of the Trinity in Unity, though beyond comprehension. The Layman would not, I suppose, draw such a conclusion in a cool moment, were he to pay attention to the following passage, found in the same Extract from the Appeal of Ram Mohun Roy, that appeared in the *Calcutta Journal*: 'It is too true to be denied, that we are led by

the force of the senses to believe many things that we cannot fully understand: but when the evidence of our senses does not compel us, how can we believe what is not only beyond our comprehension, but *contrary* to it and to the common course of nature, and directly against revelation, which declares positively the unity of God as well as his incomprehensibility, but no where ascribes to him any number of persons or any portion of magnitude?' Let the Layman point out first where and how the force of the senses, or any mathematical administration, depending also upon the senses, compels us to believe Trinity in Unity, and the union of God and man, as it does with regard to the soul and body; and let him shew such revelation as ascribes to God any number of persons and any portion of magnitude, and then put the above questions to Ram Mohun Roy, and require him to believe the mystery of Trinity in Unity, which is not only beyond our understanding, but also contrary to it.

"As the Layman states, 'that such a person as Christ did exist, and that he did those things which are recorded of him in our gospel, is admitted both by the Jews and Mohammuddans,' I must beg to remind him, that though the Jews admit that such a person as Jesus lived, they utterly deny that the Christ has appeared, as they still expect Christ or Messiah (which is synonymous with Christ) for their final delivery. Mussulmans, also, though they admit the existence of Christ, yet deny his most meritorious work, I mean his death on the cross, and class him as a prophet much below the rank of Mohammud.

"The Layman recites the extracts from Locke and Newton, and thus interprets them as the declared proofs of the Trinity. 'The Saviour is allowed by Locke to be our Lord and King, and by the term Lord and King, the *spiritual* Lord and King must be meant, which is the strongest expression for the Deity of the Saviour.' I have no doubt that by the term Lord and King, the spiritual Lord and King is understood; but I cannot see what relation these titles bear to the *Deity* of Jesus; divines are called spiritual fathers, and the Pope was acknowledged some hundred years ago by almost all Christians, and is at the present age considered by a majority of Christians, as their spiritual King. So also the bishops of the British Parliament were in the time of Locke, and still are termed spiritual Lords; but neither divines in general, nor the Pope himself, nor the Bishops of England, can therefore be considered as bearing titles that imply their being possessed of the divine nature. The Layman might perhaps have been better justified, according to the Trinitarian mode of arguing, in drawing this conclusion from the language of Locke, did we not meet with the phrase 'promised and sent from God,' added to the term 'our Lord and King;' or had he found the words 'from the Father,' instead of 'from God,' as no one will scruple to confess that a Being promised and sent by any *other* Being, must be considered distinct from and subordinate to the Being by whom he is said to be so promised and sent.

"Again, the Layman infers from the words of Newton, that, as he represents it to be the duty of Christians to worship God and the Lamb, that great man must have believed in the divinity of Christ; for that if the Lamb is not God, such worship is idolatry. He neglects to notice the distinction made by Newton between God and the Lamb; for, while he represents God receiving worship as sitting upon his throne and living for ever and ever, he considers the Lamb as *exalted* above all by the *merits of his death*. It is no idolatry to worship the Lamb with that idea of his nature; but it would be of course idolatry, according to Sir Isaac Newton's views, to worship the Lamb as sitting upon the throne and living for ever and ever. The subject of worship offered to Christ is fully discussed in Ram Mohun Roy's Appeal, p. 48.

"As to the offence of publishing the sentiments that appear so very obnoxious to the Layman, I may observe what I believe to be the fact, that Ram Mohun Roy, as a searcher after the truths of Christianity, did keep the result of his inquiries to himself, and contented himself with compiling and publishing the pure Precepts of Jesus alone, as he thought these were likely to be useful to his countrymen in the present prejudiced state of their minds against Christianity. But on the publication of these Precepts, he was unexpectedly, in some periodical publications, attacked on the subject of the Trinity, and he was consequently obliged to assign reasons for not embracing that doctrine.

"I am not at all surprised at the reference of the Layman to the penal statute against those that deny the divinity of Christ: for when reason and revelation refuse their support, *force* is the only weapon that can be employed. But I hope the English nation will never exhibit the disgraceful spectacle of endeavouring to repress by such means, opinions, for the truth of which the autho-

rity of the Bible itself is appealed to by my countrymen.

"I am, Sir,
"your obedient Servant,
"SATYA-SADHUN.

"*Calcutta.*"

The name of Mr. Buckingham, as Editor of the Calcutta Journal, must be known to many of your readers by the noble stand he has been making against the despotic mandates of a Governor-General in Council, which so ill accord with the liberal sentiments of a Marquis of Hastings congratulating himself upon having delivered the press of Calcutta from the degrading and vexatious inquisition of a censor. The friend to whom I owe the materials of the present communication, has put into my hands several letters which he has lately received from India. These contain very agreeable proofs that Mr. Buckingham is not only encouraged by an increasing circulation of his journal, but that he has attached to the support of his cause no small portion of the European talent in British India. Had Sir W. Jones, for whom one might have desired a Nestor's age, been suffered by an all-wise but inscrutable Providence to see these days, he would have rejoiced to realize in the East, amidst the votaries of avarice and ambition, his own animated description of

——— "men, high-minded men
Who know their rights, and, knowing, dare maintain."

Such men, actuated by a spirit pacific, yet determined, who have the courage to repeat to Governors General and Boards of Direction or Controul, the expostulation, *strike, but hear me*, must, surely, at length be heard.

J. T. RUTT.

P. S. I am indebted to Mr. Wawne (p. 337) for the courtesy with which he has expressed his opinion, or at least his suspicion, that the letter of his friend Mr. Howe should not have been offered for publication. I assure your correspondent that I would readily add this to the numerous instances of defective judgment, which recollection too easily supplies, could I consider the letter of Mr. Howe as "a private letter."

By *private*, Mr. Wawne certainly designs *confidential*, for he will readily agree with me, that all epistolary correspondences are recommended by the circumstance that the letters were not written, as suspected of Pope's, for the public eye. Now I am not aware that any letter could be less *confidential* than that in question. The acquaintance of the parties had but just commenced in Dorchester gaol, under the impression which my friend's wrongs and sufferings from the power of "wicked and unreasonable men," could not fail to make on the mind of such a man as Mr. Howe. Nor can I discover in the letter any trace of peculiar confidence, or the least hint at secrecy. Also, respecting the subject which has produced a discussion in your pages, such as I have no desire to prolong, I knew that it could not be private; for, only a few years before the date of Mr. Howe's letter, I had myself written and been written against on that subject, in the public prints; and, in concert with a learned friend, long an eminent barrister, I had brought the question before the most public body of Dissenters to which we had access. It was our opinion, whether well or ill formed I will not now inquire, that the original *Regium Donum* appeared to be a boon from the minister of the day, as a compromise for the justice which policy or power would not enable him to concede; and, therefore, that it would be creditable to Dissenters to abandon the compromise, while they continued, as I hope they will never cease, to demand the justice.

Catholic Miracles in Germany.

THE Catholics in Germany appear to be making great efforts to recover, if possible, some part of the influence of which they have been deprived by the events which attended the French Revolution,—the secularization of the ecclesiastical electorates, and the general abolition of monastic orders, and appropriation of monastic property, except in the Austrian provinces. The latitude of scepticism in which some of the Protestants have indulged, has terrified some men of good feelings, but weak minds, into the bosom of that church which, by

prescribing an unchangeable model of faith, seems to keep her children at the greatest possible distance from the dangers of infidelity. This we believe to have been the case with the pious Count Stolberg, whose conversion was the subject of a controversy which filled the German newspapers and periodical publications about two years since; and the same motive appears to have influenced a descendant of the celebrated Haller, who has lately published an account of his secession from the Reformed Church of Switzerland to Popery. Others, like Frederic Schlegel, (if indeed his conversion is not to be attributed to the baser motive of worldly ambition,) being men of taste and poetical feeling, find Protestantism too modern, cold and naked for them, and exchange it for the pomp, magnificence and antiquity of Popery. The vulgar, meanwhile, are assailed by their credulity, and an attempt has been recently made to revive the scenes exhibited at the tomb of Abbé Paris, in the South of Germany, which, perhaps, only needed a violent interference of government to produce a delusion equally extensive and extravagant. The principal actors in this affair are a peasant of the name of Martin Michel, of Unterwittighausen, in the grand duchy of Baden, and an ecclesiastic of high rank, the Prince Alexander of Hohenlohe Schillingsfürst. Michel appears to have recovered from some disorder, as he believed, by prayer, and afterwards to have applied the same remedy with the same success to other afflicted persons, till his fame spreading through the neighbourhood, he was persuaded by the priests to consider his miraculous power as a proof of the divine authority of the Catholic Church, and as a manifestation of Divine power, designed for the seasonable purpose of convincing the world that this Church alone inherited the gifts of healing promised to the apostles. The Prince of Hohenlohe, a very young man, at the present time, we believe, not 28 years of age, residing in his neighbourhood, and having, it should seem by his own account, discovered his own prayers to possess a similar virtue, and being equally zealous for the glory of the Catholic Church, was naturally led to join his operations with those of Michel Martin. Thus splendidly presented to the world, their wonder-working powers every day attracted greater notice, and the fame of their cures spread far and wide, so that on the Prince's arrival, in January 1821, at Eichstädt, the whole country for fifty miles round was in commotion, and the roads were covered with patients afflicted with various maladies, travelling on foot and on horseback, in carriages and sledges, to be healed. Two illustrious personages were said to have been cured, the Princess of Schwarzenburg, and the Crown Prince of Bavaria, the former of debility in the limbs, the latter of a deafness which had afflicted him from his childhood. Hitherto the cures had been performed by prayer and exorcism, between the party desiring relief and Michel and the Prince; the police of Bamberg and Würzburg now interfered, very wisely not to forbid that any more miracles should be wrought, but to prohibit secret proceedings between the workers of them and the patients, and to require that what was done should take place openly, and in the presence of scientific men. On June 28, 1821, accordingly the experiment was tried on twenty patients in the Julius hospital at Würzburg, but without the smallest success, as is attested by a protocol regularly drawn up, although the faith of the common people was so strong that every one of them was believed to have been cured. At Bamberg a commission was appointed for the purpose of investigating the reality of the alleged cures; the Prince tried his gifts in their presence, upon a number of sick persons, without any effect; and as reports continued to be spread of miracles wrought by him in private families, each of these cases was separately inquired into, and the result was, that in none of them did any cure appear to have been effected. Of course the failures were all attributed to want of faith, and those whom he could not heal, the Prince exhorted to come again, after confession and communion, with their minds in a better frame. The two cases which have excited the most attention, those of the Princess of Schwarzenburg, and the Crown Prince of Bavaria, when the circumstances are carefully examined, will appear to be any thing but miraculous. The

Princess, according to the testimony of her medical attendant, Heine, had been making progress towards the recovery of the power of walking, and he had announced to her connexions his hopes that her cure would soon be completed. In this state of things Martin Michel is introduced to her, prays over her with great fervour, raises her mind to a state of high excitement, produces that confidence in her own power which medical men know is in such cases alone wanting to accomplish the effect, commands her to walk,—she makes the experiment, and finds that she can do so. The deafness of the Crown Prince of Bavaria had been only a hardness of hearing, and though, by his own testimony, he heard a great deal better after the prayers of Prince Alexander than before, he confesses that he still hears much worse than other people. It remains to be seen too, whether even this partial amendment will be permanent.

The caution with which the Court of Rome proceeded in respect to this affair, appears at first sight extraordinary. The letter addressed to the Vicar-General, Baron von Gross, at Bamberg, is to the following effect: "We have heard with pleasure of the wonderful cures accomplished by the prayers of our beloved son, Prince Alexander of Hohenlohe, and exhort him to continue them, avoiding, however, all noisy publicity, lest that which is holy be made the object of idle curiosity or ridicule. We expect from the Vicar-General an exact and faithful account of the most important of these cures, corroborated by testimony on oath, and we will then summon a special consistory, which, after strict examination, shall decide whether they really bear the character of miracles." Papal infallibility was not wont in former days to wait for *affidavits* in order to pronounce its decrees; but the reason of this cautious proceeding is evident. The letter was received on September 8; on June 28 the Prince had failed in his attempts to cure the patients in the hospital: no doubt this fact was known at Rome when the rescript was drawn up, and it is, therefore, with consummate prudence that he is exhorted to avoid *noisy publicity*, and that the final decision on his miracles is referred to a consistory, which, no doubt, will hold its first sitting on the Grecian Kalends. This affair, absurd as it may seem to us, has excited very great attention in Germany, from the attempt made to connect the miracles of the Prince and Michel with the claims of the Catholic Church. The review of the pamphlets occasioned by it fills 35 pages in the Jenaische Allgemeine Litteratur-Zeitung of March this year, from which the facts above related have been extracted. Among them are discourses preached by Ammon at Dresden, and Bretschneider at Gotha, both men of great consideration among the Saxon theologians, and who would hardly have troubled their audiences upon such a subject, had not the reported miracles made a considerable impression, even in their comparatively distant sphere.

We see no reason for charging the principal agents in this transaction with any wilful fraud. Michel appears to be an ignorant enthusiastic peasant, who had been led by some accidental circumstances, to attribute a peculiar virtue to his own intercessions, and was persuaded by the priests to consider himself as a living proof of the apostolical tradition of the gift of healing in the true Church. Neither he nor the Prince appears to have derived emolument from their miraculous powers, or to have practised any collusion with the persons alleged to have been benefited by them. In this, as in all the cases of similar popular delusion, there can be no doubt that real benefit has been derived by some persons whose disorders have been of such a nature that lively excitement and strong agitation were calculated to be useful to them. The German Thaumaturgi will serve to furnish an additional chapter to Douglas's Criterion. Their fame seems already to be dying fast away. In the Frankfort Journal of Oct. 6, 1821, Michel gives notice that he is going on a journey *for an indefinite time*, and shall not be able to receive the visits of those who had announced their intention of coming to him. The Prince on the 15th of the same month, declares by the same channel, "that his professional duties and *the weak state of his health* compel him to decline the visits of those who meant to apply to him." This illness of the

universal healer reminds us of what is said to have happened to Von Feinagle, of artificial memory, when in this country. Having lost a bank note, he applied to the police to assist him in recovering it, and on being told that it was necessary they should know the number, he was compelled to confess that he had *forgotten it*. "Nec prosunt domino quæ prosunt omnibus artes!"

K.

[Prince Hohenlohe's miracles are not, it seems, confined to Germany, or to his own presence. *The Catholic Miscellany*, a magazine recently established for the support of the doctrines of the Church of Rome, contains in the number just published the following account of a supernatural cure, effected by the Prince's means, in England:

"Miss BARBARA O'CONNOR, aged 29 years, a choir nun of the community of English ladies formerly established at Leeds, but now residing at New Hall, near Chelmsford, Essex, was attacked in November 1820, with a malady in her right arm, accompanied by excruciating pain. In the December following, she lost the entire use of her hand and arm, so that she could not move a finger. Recourse was had to medical art, and the most distinguished practitioners were employed, particularly Mr. Carpue, of London, to restore the afflicted limb, but without effect. From December 23, 1820, till the 3rd of last May, the pain continued without intermission, and the limb paralytic, though the swelling was at times reduced by the application of medicine. On the 5th of March last, Prince HOHENLOHE was applied to by letter, who, in reply, dated Bamberg, March 16, gave notice that he would offer up mass for the afflicted sister on May 3, at eight o'clock, and invoke for her the sacred name of Jesus. The invalid made a retreat and a nine days' devotion, and prepared herself by a general confession. On the same day, at the same hour, mass was likewise celebrated by the chaplain of the convent, and all the sisters communicated. At twenty minutes past eight, as the priest was beginning to read the last gospel, Miss O'Connor felt a powerful emotion; she heard a sudden crack in her right shoulder, from which a thrilling sensation darted to the ends of her fingers, the pain instantly ceased, and motion was as simultaneously restored to both her arm and hand, the free use of which she continues to enjoy to this day.

"For some time previously to the cure, Miss O'Connor had left off the use of medicine. On May 2, however, she was visited by Dr. Badley, of Chelmsford, and Mr. Barlow, a surgeon of Writtle, who both examined her arm, and pronounced it to be in as bad a state as they had ever seen it; the wrist measured 15 inches round. They both visited her again shortly after the sudden cure, expressed their astonishment at the change they witnessed, and attributed it to the intervention of Divine power and goodness. Dr. Badley, in a letter dated May 24, which he wrote to a gentlemen on the subject, observes in conclusion, 'This, my dear Sir, baffles all reasoning. What can we say? Nothing; but bow in silent wonder and admiration; or burst out with the poet—*These are thy wonderous works, Parent of good! Almighty!*'"

The same magazine thus announces the Catholic conversions in Germany, to which our correspondent has alluded:

"During the present year two foreigners, named John Christopher Rous and Thomas Watts, made abjuration of Protestantism in the church of St. Nicholas of Chardonnet; and also two English gentlemen, who have received confirmation in a private chapel. Other great examples are daily occurring; the learned as well as the simple have opened their eyes to the truth; pastors, men of letters, professors and magistrates have returned to the bosom of the Catholic Church. A distinguished professor of Lausanne was lately employed to answer Mr. Haller; this task obliged him to read controversy, and the result was his conviction of the truth of Catholic doctrines, and his renunciation of error. He has since entered among the Jesuits at Fribourg."

ED.]

SIR,

MR. YATES infers, (p. 292,) that my own view of the construction of the words of 1 Cor. i. 2, συν πασι τοις επικαλουμενοις το ονομα της Κυριου ἡμων Ιησου Χριστου εν παντι τοπῳ, is not clear; because, as he supposes, I have offered no less than five different translations of them: this is a mistaken supposition: the difference is merely verbal, for the sense is identically the same. The terms are convertible! This may be elucidated by a reference to Dr. Clarke: Scripture Doctrine of the Trinity, Works, IV. 73, No. 691, where he notices that James

ii. 7, "that worthy name by which ye are called," is literally, "which was called upon you" or "over you," το επικληθεν εφ' ὑμας, and observes, that the mode of expression is the same as in Acts xv. 17: "All the Gentiles upon whom my name is called:" this latter text might, therefore, be equally well rendered, "who are called by my name."

The competency of Wakefield, as a scholar, to decide on the meaning of an idiom used by Jewish writers who wrote in Greek, was by me taken for granted, and I did not conceive it incumbent on me to furnish the proofs of the accuracy of his opinion.

Wakefield renders Acts ix. 14, "to bind all that call themselves by thy name;" which is equivalent in sense, though a little varied in phrase, with his rendering of 1 Cor. i. 2, "that take upon themselves the name of our Lord Jesus Christ." For this usage of επικαλεομαι, in the middle or reciprocal sense, he has *Schleusner's* authority. *Hammond*, with whom *Locke* agrees, says, "επικαλεισθαι ονομα is 'to be called by the name' of Jesus Christ as by a surname; marking the peculiar union which subsists between us and Christ, as of a spouse with her husband, or as of a slave with his master, who is also called by his master's name." Whether we adopt the passive or middle sense, the words still convey the same meaning; for, as Schleusner remarks, "the formulary επικαλεισθαι ονομα τινος, signifies *universally*, 'to profess some certain person's religion.'" I cannot, therefore, agree with Mr. Yates, that the difference in the middle or passive use of the verb is at all material.

Among the various senses enumerated by Dr. Clarke, (Scrip. Doct. No. 691,) in which this phrase is used, only one implies direct invocation: Acts vii. 59, when Stephen, who sees Jesus present with him in a vision, *calls upon* him "to receive his spirit:" but Hammond, speaking of the use of the word generally in the New Testament, says expressly, "επικαλεισθαι signifies to be named (or surnamed); Matt. x. 3; Luke xxii. 3; Acts i. 23, iv. 36, and in other places, in which it has a passive, not an active, signification."

Thus, Sir, if I see no difficulty in the formula before us, and feel no doubt as to its bearing and import, I have at least the countenance of better scholars than myself.

Mr. Yates, in support of his hypothesis, that this is "one of the difficulties left in revelation for the purpose of inculcating humility and candour," quotes a passage from the Trinitarian translators of the Bible, importing that "it has pleased God, in his divine providence, here and there to scatter words and sentences of difficulty and doubtfulness:" that "fearfulness would therefore better beseem us than confidence, and that, if we will resolve, we should resolve upon modesty."

Now, Sir, I, for my part, cannot understand the modesty which hesitates when all is at stake. Paul speaks of "great *boldness* in the faith;" and he who, through modesty, doubts whether Christ may not have been invocated in prayer, in opposition to his own express contrary command, John xvi. 23, may, through the same modesty, hesitate whether he ought not to acknowledge that the sacramental bread is Christ's body. There is an end of all critical discussion or inquiry, and there remains only an orthodox "prostration of the understanding."

The extract from the preface to the Bible assumes what I am by no means disposed to grant, the plenary inspiration of the Sacred Records. If God scattered, through the written Gospels, "words and sentences of difficulty and doubtfulness," God by his immediate spirit superintended and dictated the writing: and when Paul desired that "the cloak and parchments which he left behind him at Troas might be sent to him," it may be contended, as, in fact, it has been contended, that the sentence was designed to include some meaning of mysterious instruction. But, Sir, as the evangelical and apostolical writers lay no claim to any such supernatural aid, as they specially note it when afforded, and cautiously disclaim it where it might mistakenly be conceived that they wrote under its direction, the notion of literal inspiration falls to the ground, and with it that of dark phrases and dubious meanings, purposely inserted to try our faith or exercise our charity. The

phrase in question, from its frequent occurrence, appears to have been a common, and therefore well understood form of expression: it occurs usually in the course of historical narrative, where the writer is simply stating a fact, or designating a class or profession of persons, and where those who "profess the name of Christ," or the simple term "Christians," would have equally well comported with the drift of the passage. That such was really its import, and that it was a Hebraism in common use, has been shewn from the instances already adduced, and is further proved from Deuteron. xxviii. 10: "And all people of the earth shall see that thou art called by the name of the Lord:" ωψονται σε παντα τα εθνη της γης, ὁτι το ονομα Κυριω επικεκληται σοι· that the name of the Lord has been called upon thee. The sense of *cognominor* to επικαλεομαι is common both in *Xenophon* and *Lucian:* but it is, I think, more to the purpose to appeal to the collateral authorities in the writers of the Jewish and Christian Scriptures than to those in profane authors, whose use of the term would not be conclusive as to the use of it by a Jewish writer of Greek. The conjunction of επικαλεομαι with ονομα, in a sense of religious subjection or allegiance, is an idiom, which seems to have been imported into the Greek language from that of the Hebrews; and to have been adopted by the apostles from the Greek Septuagint.

The several passages, which I consider as proofs of the sense which the apostles intended to convey, being equivalent to Christian profession, are not new to Mr. Yates, for he has himself quoted and arranged them with great perspicuity and effect in his "Vindication, p. 225." I cannot disguise my astonishment that, having brought them to bear with such complete success against the display of texts adduced by Mr. Wardlaw in defence of the idolatrous worship of Jesus of Nazareth, he should still profess that he is in a state of uncertainty: and that he should have weakened the force of this part of his Vindication, by such previous admissions. I do not apprehend that Mr. Yates means to allow, that if the sense of "taking Christ's name" be found inadmissible, it will follow that Christ was invocated in prayer: but the effect of his concessions is to make it appear so, and to lend additional weight to the argument in favour of such invocation.

SERVETUS.

P. S. The friends of Unitarian truth will, I dare say, feel their obligation to Mr. Yates for his having so promptly acceded to the suggestion of your correspondent *Proselytus:* will the author of "the Sequel," allow me to hint a hope that the new edition will be printed of a uniform size with the "Vindication," in order that they who possess the latter may be enabled to bind them in one volume?

Rebuke of Intolerance in America.

A MUCH respected correspondent has sent us the following extract from an American paper, edited by Mr. *Walsh*, the American traveller and political writer. "Being himself a zealous Catholic," (says our correspondent,) his testimony in favour of the Unitarians in America is particularly valuable, and his exposure of the bigotry of Dr. Mason the more striking. Dr. Mason when here, I think, published a Plea for Catholic Communion: but it seems his Catholicism is particular, as I think Tillotson observes of *Roman* Catholics."

INTOLERANCE.

Dr. MASON, President of Carlisle College, delivered an animated address to the Legislature of Pennsylvania, on the occupation of the new State Capitol at Harrisburg. Some phrases, such as "*venerable* hearers," "friends and *fathers*," applied to the legislature, give rather a grotesque air to the composition, but, on the whole, it was well adapted to the occurrence, and is marked by excellent doctrine. The following passage deserved all the attention and reflection of his auditors.

"The first great question with all earthly legislators should be, not what is *popular*, but what is *right*, making the point of popularity to be at all times subordinate to the point of integrity, having always a distinct reference to the presence and the commandment of our infinite Judge. We are here upon ground where all is authority on one side, and all ought to be obedience on the other. The divine law admits of no compromise: and the legislation which does not proceed upon this principle, I must take leave to say, is rotten: and, as it disre-

gards the authority of God, can never subserve the happiness of man."

We have just seen another production of this eminent scholar and orator, which, though in some parts eloquent and edifying, is, in general, far from doing him equal credit by its spirit and purpose. We allude to his sermon, preached at New York, the 2d ult., on the occasion of resigning his charge of his congregation. Were not the sermon printed and *published*, we should not, perhaps, feel ourselves entitled to notice it thus; it might pass unmolested as one of the effusions of a paroxysm of zeal, escaped in the heat of pulpit exercise, and willingly left only in the memory of a devoted congregation. The references to the Unitarians, which are made in this vehement discourse, furnish some of the most revolting samples which we have seen, of theological rancour in the present day. They are expressed in the strongest language of execration, and betray the utmost intensity of a hate like that described in the following phrase of Cicero —*odium immane et crudele barbarorum in hostem*. If we could suppose the language of the preacher the true criterion of his disposition towards the religious denomination whom he assails—that his anathemas are those of the heart as well as of the tongue, we should deem this an opportunity to express comfort and joy, that the age of *auto da fes* is passed away, and that the clergy have it no longer in their power to wreak their resentment of what they deem heresy, by torturing the body and destroying the life, as well as blasting the reputation of the obnoxious. We belong, ourselves, to a church whose tenets are very different from those of the class of Christians whom Dr. Mason reviles and curses; and in signifying our horror of his furious denunciations, we must not, therefore, be supposed to be acting in our own defence. It is our good fortune, however, to be acquainted with several of that class, persons of the most estimable character, for whom we ought to feel as much nearly as we would for ourselves, when we see hurled against them a sentence of proscription and perdition, such as the following:

"Above all things it is devoutly to be hoped, that you will never invite to the 'care of your souls,' a man who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to that rank of traitors who miscall themselves 'rational Christians.' Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. *Though I would not slander the devil: he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place.* The pretences of these men to kindness and candour and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted *but in that fire which shall not be quenched.* This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by his honour."

This is the strain of fierce and odious passion. We can no more admire the Reverend President uttering it from the pulpit, than we could have admired Sir Edward Coke, when he called Sir Walter Raleigh, "viper, monster, spider of hell, vile and execrable traitor, odious fellow, and damnable Atheist." It appears to us as repugnant to the true ends of Christianity, as it is to the genius of our political and social systems. Among the "rational Christians," whom the President had in view, we know one that, in universal rectitude of conduct, in practical virtue, in benevolence of heart, in the earnestness, variety and success of his efforts for the relief of the unfortunate, and the promotion of every liberal and laudable purpose, has at least no superior in the United States. The country at large knows another in the present Chaplain of the House of Representatives at Washington, as a man of great learning and talents, admired and esteemed for his domestic merits, as well as for his public qualities.

We cite these instances from among the many that may be adduced, to illustrate the extravagance and injustice of the language which we have quoted. We do not meddle with polemical divinity; we have no idea of interfering in religious controversies on points of faith—but we *feel* that when one denomination of Christians, or any association of persons styling themselves such, lead, in

general, lives as useful and moral as the best of the community, they ought to be deemed sincere in *their* interpretation of the *Bible*, and that no member of any other denomination has a right to hold them up to the world as the worst of reprobates. Such intolerance and uncharitableness cannot fail to be condemned by public opinion, and richly deserve to be signalized for rebuke and repudiation. The example of a spirit like that which is breathed in this Sermon, is bad. It may be more common than we suppose; it may have been further provoked than we imagine; but when it is vented in this manner, it can only exasperate blind animosities and serve to bring the religious character into disrepute.

SIR, *Torquay*, 1822.

IT appears to me that the more we consider the essence of the Unitarian doctrine, and the origin of its several particulars, the more we shall be convinced that it amounts to this: that *the word and spirit of God*, as spoken of in the Scriptures, are *not distinct persons*, or conscious minds, from the Father, *but merely certain powers* inherent in his divine, self-existent nature. Wherever this is fairly admitted, there is no real doctrine of a Trinity left, and though some clouds may still lower round the mind, yet in effect the person is become a Unitarian. From a sense of the importance of this point, I am induced to send you some extracts from Watts, a name truly illustrious; which for learning, piety and candour, has scarcely been outshone since the Reformation. The passages which I quote are from the work entitled, "The Arian invited to the Orthodox Faith: Part II.;" and it may afford satisfaction to some of your readers, who have not Watts's Works in their hands, to see how clearly he maintains the great Unitarian principle above-mentioned.

In the Preface the author observes, "Such as know little of these disputes, and have never ventured to read any thing but the writers of their own side, generally imagine that all things in their own particular scheme are as clear as the light; and they are too ready to impute all the doubts or difficulties that are raised on these subjects to the want of a due regard for truth."—"Perhaps it may be charged upon me, that I have not in these Dissertations exactly confined myself, in every punctilio, to the same sentiments which I had published some years ago, with relation to the doctrine of the Trinity; and particularly, that though I continue to maintain the supreme Deity of the Son and Spirit, yet that I have expressed the doctrine of their personality in stronger and more unlimited terms heretofore than I have done in these papers. Here let me first give one general answer. When I apply myself with diligence to make further inquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth, and the rule by which to determine my future judgment. My work is always to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments to that certain and unerring rule. It is to this supreme judge of controversies that I pay an unreserved submission, and would derive all further light from this fountain. I thank God, that I have learned to retract my former sentiments, and change them when, upon stricter search and review, they appear less agreeable to the divine standard of faith."—"I think it proper to acknowledge, that I was at that time inclined to suppose these personal representations in Scripture, especially so far as relates to the blessed Spirit, were really to be understood in a more proper and literal sense than I now find necessary; and on that account I did then express the doctrine of three persons or three distinct intelligent agents, in terms a little stronger and more unlimited than my judgment now approves. For since that time I have more carefully considered the Jewish idioms of speech, wherein powers, virtues and properties are frequently personalized, or represented in a personal manner."

So much from the Preface: we afterwards read as follows:

"The great and blessed God, considered in his own nature, is far superior to all our thoughts, and exalted high above our most raised apprehensions. And because we are not capable of taking in heavenly ideas in their own sublimest nature, God has been pleased to teach us the heavenly things that relate to himself, in earthly lan-

guage; and by way of analogy to creatures he has let us know something what God is.

"Among all the creatures that come within the reach of our common and obvious cognizance, human nature is the most perfect; and, therefore, it has pleased the great and glorious God, by resemblances drawn from ourselves, to accommodate the descriptions of himself to our capacities. When he speaks of his own nature in the language of men, he often uses the names of human parts, and members, and faculties, to represent his own properties and actions thereby, that he may bring them within the notice of the lowest capacity and the meanest understanding among the children of men. Therefore he speaks of his *face*, to signify the discovery of himself; his *eyes* to describe his knowledge; his *heart* to describe his thoughts; his *hand* and *arm* to signify his power and activity; and his *mouth* to denote his resolutions or revelations.

"But since in the composition of human nature there are two distinct parts, a soul and a body, and the soul is much the nobler and more exalted principle, it has also pleased God to rise above corporeal images, and to describe himself, his attributes, properties, power and operations by way of analogy to a human soul. We know by our own consciousness, or by an inward inspection into ourselves, that our soul or spirit is a being which has understanding, and will, thoughts, inclinations, knowledge, desires and various powers to move the body. Therefore our Saviour has told us, *God is a spirit*, and the brightest and sublimest representations of God in Scripture, are such as bear an analogy and resemblance to the soul of man, or a spiritual, thinking nature.

"As the chief faculties of our souls are the mind and will, or rather a power of knowing, and a power of acting, so God seems to have revealed himself to us as endued with two divine faculties, his word or wisdom, and his spirit or efficient power. It is by this word and this spirit, that he is represented in Scripture as managing the great concerns of the creation, providence, redemption and salvation: and these three, viz., God the Father, his Word and his Spirit, are held forth to us in Scripture as *one God*, even as the soul of man, his mind and his will, are one spiritual being. Since reason and Scripture agree to teach us the nature of God, and inform us who and what God is by this analogy, I think in our inquiries on this sacred subject, we ought to follow this analogy so far as reason and Scripture allow us. Now it is evident that a human soul, in its nature, is one conscious mind; and it is utterly inconsistent with the nature of it to have two or three distinct conscious principles, or natures, in it, that is, to include two or three different conscious beings; and since we are told that God is one, and God is a spirit, it would be something strange if we must believe that God is two or three spirits."—"If there be some distinctions or differences in the Divine nature, greater than that of relations, modes or attributes, and less than that of substances, I know not what name to give it better than that of divine powers. Let us therefore suppose the great and blessed God to be one infinite spirit, one conscious being, who possesses real, distinct or different powers, which in sacred language are called the Word and the Spirit. And though this difference or distinction be not so great as to allow of different consciousnesses, or to make distinct spirits, yet these two powers may be represented in Scripture in a figurative manner, under distinct personal characters."

"May not the human mind and the will be represented in a personal manner, or as distinct personal agents, at least by a figurative way of speaking, though they are but two powers of the same soul? May I not use such language as this: 'My mind has laboured hard to find out such a difficulty; my will is resolutely bent to pursue such a course'? And many other common expressions there are of the same nature, wherein the mind and will are still more evidently and plainly represented as persons.

"And since human powers are thus represented as persons, why may not the word and the spirit, which are divine powers, be thus represented also? And why may not God be represented as a person transacting his own divine affairs with his Word and his Spirit under personal characters,

since a man is often represented as transacting human affairs with his understanding, mind, will, reason, fancy, or conscience, in a personal manner?"

"With respect to the term *person*, since neither scripture itself applies it to the Word or Spirit, nor the elder nor later writers of the church have confined themselves to the use of this term, I can see no necessity of the confinement of ourselves or others to it, when we are speaking of the pure distinctions in the Divine nature. And when we are endeavouring to explain them in a rational manner, and to form and adjust our clearest ideas of them, I think we may use the term, divine properties, or rather divine powers, for this end. Perhaps this word, *powers*, comes nearest to the genuine ideas of things, so far as we can apply human words to divine ideas, and this word, powers, makes the distinction greater than properties, and I think it is so much the better. But we have several precedents for the use of both these terms among the ancient writers."

"The divine Logos seems to be represented, both in scripture and in the primitive writers, as much distinct from the Father as the same essence admits of, or as distinct as may be, without being another conscious mind. Now this seems to be something more than a mere attribute; and therefore I call the Logos *a divine power;* imitating herein both the ancient Jews and the primitive fathers, who call him frequently, Σοφια and Νους, and Δυναμις Θεου, and particularly Clemens Alexandrinus, who makes him Πατρικη τις ενεργεια. But since God and his co-essential Word do not seem to have two distinct consciousnesses, or to be two conscious minds; this eternal Logos can hardly be called a person, in the common and literal sense of the term, as a distinct man or angel, but only in figurative and metaphorical language."

"The Spirit seems to be another divine power, which may be called the power of efficience; and although it is sometimes described in scripture as a personal agent, after the manner of Jewish and eastern writers, yet if we put all the scriptures relating to this subject together, and view them in a correspondent light, the Spirit of God does not seem to be described as a distinct Spirit from the Father, or as another conscious mind, but as an eternal, essential power, belonging to the Father, whereby all things are effected."

"Thus it appears, that, as outward speech and breath are powers of the human body, as reason and vital activity or efficience are powers of the human soul, so the great God in scripture has revealed himself to us as a glorious Being, who has two eternal, essential, divine powers, which, in condescension to our weakness, he is pleased to describe by way of analogy to our souls and bodies; and this he doth by the terms Λογος and Πνευμα in Greek, and in English, Word and Spirit."

Thus we see that, in the judgment of this great man, the Word and Spirit are not properly to be regarded as persons, but rather as powers belonging to the Divine nature. The way in which he explains and illustrates this point, is highly interesting and instructive, nor could a Unitarian wish to see his own characteristic opinions more justly stated. Yet we should hesitate to say that at this time Watts was a Unitarian; for though we have seen that he had the root of the matter in him, yet he had not as yet put forth the characteristic branches. At this time he held the strange opinion that the human soul of Christ pre-existed, and was employed by God in the creation of the world, and he likewise approved of the religious worship of Christ as the Mediator, with other inconsistencies, which we have good reason to believe he afterwards abandoned. Nothing can be plainer than that the doctrine contained in the foregoing extracts, cuts at the very root of every branch of the Trinitarian scheme and worship, and must, if admitted, bring the whole of that luxuriant growth defenceless to the ground.

EUELPIS.

P. S. Allow me particularly to recommend that work of Watts's from which I have made the above extracts, to the attention of your readers. It is fraught with learning and interesting remarks.

SIR,

THERE are few subjects of greater importance to the general interests of the Dissenting body, than the Deeds of Trust by which their several places of worship are held. Few subjects are, however, less understood, or less inquired into. In fact, the usual course has been to confide the preparation of the instrument to an attorney, as a piece of routine; and, it being once "signed, sealed and delivered" in due legal form, to consign it to the custody of some faithful Trustee, there to abide in undisturbed seclusion until his death imposes on his heirs the task of searching among his papers; and it has been brought again to light just in time to be renewed, before the last of those who were invested with the power of renewing it had followed his brethren to the grave!

As a mere security for the tenure of our chapels, then, it is highly important that this subject should be looked into; but in another view it appears to me of no less importance, and I am anxious to draw the attention of Unitarian Dissenters in this direction at the present moment, because the increase of their numbers is multiplying the number of congregations in various parts of the kingdom; and new buildings are consequently rising up for their accommodation.

Hitherto a great error has been committed, by confounding in the same instrument the tenure in the building and the constitution of the Society assembling therein. Where the building is held in trust for the Society, this is sufficiently objectionable; because a power is conferred on the Trustees, which is in a great measure permanent and irresponsible; and frequently interferes with the free exercise of their judgment by the Society at large, with respect to such concerns as should be altogether subject to their regulation or choice. But where the building is the *property* of individuals, whether they form a part of the congregation or not, the objections become infinitely more formidable; inasmuch as differences may arise which the jealousy, so easily excited between interests obviously separate, and probably supposed to be at variance, will render it difficult or impossible to reconcile.

Let us distinctly understand why a Society of Christians is formed for public worship. Is it not that the members, being agreed in their "mode of faith," consider it for their mutual convenience and improvement to assemble together under the guidance of a common pastor? This argues no *necessary* connexion with a particular edifice. They may assemble on the high-ways, as the first Christians did; they may use one building this year, and another the next. But a constitution—fixed principles for the regulation of their concerns, and acknowledged by all the members—is essentially necessary to the well-being of every Society; and no religious Society should exist, nor indeed can be said to exist as a Society, without it.

It will not, however, be questioned, that a building set apart for the use of such a body must greatly contribute to their comfort and convenience; that, in other words, it may be subservient to the object for which the Society was formed. It is therefore highly desirable, that every such Society should enjoy the benefit, when it can be obtained without sacrificing superior considerations. But if some of the Trust Deeds are examined, it will be found that this secondary object, this matter of convenience, has assumed the place of the first; that the affairs of religion, as a congregational concern, are absolutely supplanted by an anxiety that the property in the building shall not be alienated. Thus, in one place, the choice of the minister is altogether in the hands of the Trustees; in another, the members of the congregation are not permitted to exercise a choice until the proprietors have agreed to recommend, and other restrictions are devised, by which some or all of the congregation are prohibited from enjoying any substantial right of membership beyond those of attending public worship, and contributing towards its support.

To say nothing at the present moment of the prejudicial effects which must ensue from such a system as this, on the zeal, or, when any cause for excitement occurs, on the temper

of the parties, whether they retain or are excluded from immediate influence in their general concerns, I would ask, what can be more hostile to the principles of dissent? What is it but another version of the mode in which clerical appointments in the Established Church are filled? In the latter, indeed, the power is often lodged in the hands of individuals, or of bodies, who have no other connexion with the people immediately interested; and perhaps some cases as extravagant may be found amongst ourselves; but as far as relates to those members of the congregation, be their numbers greater or less, who have no voice in the election of their minister, the principle is one and the same. To them it can make no difference by whom the appointment was made—they had no share in it; and if they deem it a duty to attend public worship, they are subject to precisely the same inconvenience as the unpretending followers of the hierarchy.

But it is contended that this system is necessary to secure the property in the chapel for the use of Unitarian worshipers and from the invasion of interlopers of every description. If no other means can be pointed out by which this object may be fully accomplished, and which are at the same time altogether free from the objections which so decidedly apply to these, it may be admitted that there is something in the argument. But if it can be shewn that other means are within our reach, and only require to be called into operation, it must, on the other hand, be acknowledged, that among Dissenters, *rational* Dissenters, who, claiming for themselves the utmost freedom and independence of judgment, owe it to their own consistency neither to withhold nor to interfere with the right of others to exercise the like freedom and independence,—it must, I say, be acknowledged, that every restraint on the individual rights of the members of a congregation, and more especially on that most important right, a voice in the election of the pastor, ought instantly to be removed.

Let us then proceed in our inquiry. I have already said that the constitution of the Society and the tenure in the chapel ought not to be confounded. In fact, the occupation of the chapel should be a matter of separate agreement between the heads or delegates of the congregation on the one hand, and the trustees or proprietors of the building on the other. Where the building is private property, the terms will require an annual rent for the chapel entire, or for pews separately; where it is held in trust for a particular class of worshipers, it may be lent to people of that class in consideration of their keeping the premises in repair, or of their paying a sum equivalent to the repairs; and in either case, other conditions may be prescribed as to the duration of the occupancy;—it may be for a year, for two years, or while certain doctrines are taught therein. In short, this species of arrangement is susceptible of every security that can be obtained by any other; and I am not aware of any disadvantage which can possibly result from it.

It is true, difficulties may in some cases present themselves in the terms in which certain clauses of old Trust Deeds are expressed; but I suspect that, the spirit being willing, other difficulties of the same nature, and quite equal in magnitude, have in many instances been surmounted; and I am confident that a willing spirit would not fail to remove such as we now contemplate the possible or probable existence of. But be this as it may; the argument has no force in relation to those chapels which are now building, or which may hereafter be built.

I am fully aware, Sir, that the principle which I contend for will meet with objectors; for old habits and old prejudices do not like to be disturbed; but I do not think it necessary to anticipate what may hereafter be advanced; I am satisfied with this endeavour to place the subject in a clear point of view, in the hope of leading to a further discussion.

J. B.

Book-Worm. No. XXVIII.

Sir, *June* 8, 1822.

WHEN I proposed, ten years ago, to become your occasional correspondent, I took the precaution of claiming for my lucubrations, the liberty which, I acknowledge, you have always allowed me, to pass free-

ly, as inclination might lead, or the occasion might require,

"From grave to gay, from sportive to severe."

In this Number I shall invite your readers, not *unseasonably*, to the *Summer* of Thomson; offering to their acceptance the result of a comparison which I made, when I had some leisure for such amusements, between *Summer*, in the edition of the *Seasons* which is in every one's hands, and the first edition of the Poem, published separately under the following Title:

"*Summer. A Poem.* By James Thomson.

"'Jam clarus occultum Andromedæ Pater
Ostendit ignem. Jam Procyon furit
Et stella vesani Leonis,
Sole dies referente siccos.

"'Jam pastor umbras cum grege languido,
Rivumque fessus quærit, et horridi
Dumeta Sylvani; caretque
Ripa vagis taciturna ventis.
HOR.'*

"London: Printed for J. Millan, at Locke's-Head in New Street, near the upper End of the Haymarket. MDCCXXVII."

A Dedication follows, "to the Right Hon. Mr. Dodington, one of the Lords of his Majesty's Treasury, &c." The poet, lately arrived from his native Scotland, at the great British mart of talents, had dedicated *Winter*, in 1726, to Sir Spencer Compton, from whom, according to *Johnson*, "some verses which censured the great for their neglect of ingenious men," at length procured "a present of twenty guineas," in acknowledgment of the poet's compliment.

In those days a poem was no sooner finished than policy was engaged to select a patron. *Johnson* relates that "Thomson, having been some time entertained in the family of Lord Binning, was desirous of testifying his gratitude by making him the patron of his *Summer;* but the same kindness which had first disposed Lord Binning to encourage him, determined him to refuse the Dedication, which was by his advice addressed to Mr. Dodington, a man who had more power to advance the reputation and fortune of a poet."

Thomson, though he declines "to run into the common track of dedicators, and attempt a panegyric," and though he is aware of "a certain generous delicacy in men of the most distinguished merit, disposing them to avoid those praises they so powerfully attract," yet ventures to publish the discovery he has made, that his patron possesses "a *character*, in which the VIRTUES, the GRACES and the MUSES join their influence;" and that his "example has recommended Poetry, with the greatest grace—an art," he adds, "in which you are a master,—one of the finest, and consequently one of the most indulgent, judges of the age;" worthy to "be transmitted to future times as the BRITISH MÆCENAS."

In 1730, on the publication of the *Seasons*, in a connected form, this prose adulation was commuted, as it has been in all succeeding editions, for eleven lines of flattery in verse, imputing to the patron, among other high qualities,

"Unblemish'd honour; and an active zeal
For Britain's glory, liberty and man."

Such was the *Dodington* of a grateful, or rather an expectant Bard, who predicts in his *Dedication*, as to the "many virtues" of his patron, that "posterity alone will do them justice." Instructed by that invaluable dissection of a court, "The Diary of the late George Bubb Dodington, Baron of Melcombe Regis," posterity has done, and will continue to do him

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* *Carm.* L. iii. *Od.* xxix. thus translated by *Francis:*

"Andromeda's conspicuous sire
Now darts his hidden beams from far;
The Lion shews his madn'ing fire,
And barks fierce Procyon's raging star,
While Phœbus, with revolving ray,
Brings back the burnings of the thirsty day.

"Fainting beneath the swelt'ring heat,
To cooling streams and breezy shades
The shepherd and his flocks retreat,
While rustic sylvans seek the glades.
Silent the brook its borders laves,
Nor curls one vagrant breath of wind the waves."

justice, not imputing to him, with his poet, "unblemished honour," &c., but rather allowing his claim to that "bad eminence" on which he has placed himself, among the corrupt courtiers and place-hunters of his day.

"The people," says Dr. Knox, (*Spirit of Despotism*, 1795, *Sect.* xx. p. 170,) "have been called, not only *venal wretches*," (as "the electors of Bridgewater" were described by Lord Melcombe,) "but the swinish multitude. Long and tiresome books have been written to run down the people, as destitute of virtue, principle, of every thing honest and honourable, and that can give them any right to interfere with the grand mysteries of a cabinet. But he who reads and considers duly the very striking anecdotes and conversations in Lord Melcombe's Diary, will see, that, in order to find venality in its full growth, and survey sordidness in its complete state of abomination, it will be necessary to turn from low to high life.—This Bubb Dodington, after selling himself, betraying the prince, and offering his six members to the best bidder, was made a Lord. He was created Baron of Melcombe Regis, as a reward for such prostitution of principles as ought to have caused him to be branded in the forehead with a mark of indelible infamy.

"Such men," concludes Dr. Knox, "hate the people. They love nothing but themselves, the emoluments of places, the distinction of titles, and the pomp and vanity of the courts in which they flatter and are flattered. They will ever wish for a *military* government to *awe* the saucy crowd, and keep them from intruding on their own sacred privileges and persons. The Herculean hand of a virtuous people can alone cleanse the Augean stable of a corrupted court formed of miscreant toad-eaters like Lord Melcombe."

In this first publication of *Summer*, it extended only to 1148 lines. In 1730 it was increased to 1205; and in the later editions it has reached to 1804 lines. I shall proceed to notice the principal variations and additions.

Instead of the lines now read, 38—42, the *Planets* were described in 1727 and 1730 as

"Unresting, changeless, matchless, in their Course;
To Day, and Night, and the delightful Round
Of *Seasons*, faithful; not excentric once;
So pois'd and perfect is the vast Machine!"

For lines 112—140 were the following, in 1727, all, except the two first, quite different from what now appear:

"The vegetable World is also thine,
Parent of Seasons! from whose rich-stain'd Rays,
Reflected various, various Colours rise:
The freshening Mantle of the youthful Year;
The wild Embroidery of the wat'ry Vale;
With all that chears the Eye, and charms the Heart.

"The branching Grove thy lusty Product stands,
To quench the fury of thy Noon-Career;
And crowd a shade for the retreating Swain,
When on his russet Fields You look direct.

"Fruit is thy Bounty too, with Juice replete,
Acid, or mild; and from thy Ray receives
A Flavour pleasing to the Taste of Man.
By Thee concocted, blushes; and by Thee
Fully matur'd, into the verdant Lap
Of *Industry*, the mellow Plenty falls.

"Extensive Harvests wave at thy Command,
And the bright Ear, consolidate by Thee,
Bends unwithholding, to the Reaper's Hand.

"Even *Winter* speaks thy Power, whose every Blast,
O'ercast with Tempest, or severely sharp
With breathing Frost, is eloquent of Thee,
And makes us languish for thy vernal Gleams.

"Shot to the Bowels of the teeming Earth,
The ripening Ore confesses all thy Flame."

Instead of the paragraph, lines 185—191, the following appears in 1727, and in the edition of the *Seasons*, 1730:

"And yet, was every faultering Tongue of Man,
ALMIGHTY POET! silent in thy Praise,
Thy matchless Works, in each exalted Line,
And all the full, harmonic Universe,

Would, tuneful, or expressive, Thee attest,
The Cause, the Glory, and the End of All!"

Thomson, introducing "the reptile young" when they "come wing'd abroad," describes them in the later editions (line 247) as

——————— "of all the vary'd hues
Their beauty-beaming parent can disclose."

For these lines the judgment of the poet had discarded the following minute enumeration which appeared in 1727 and 1730:

——————— "green, speckled, yellow, grey,
Black, azure, brown, more than th' assisted eye
Of poring Virtuoso can discern."

The lines 287—317, on microscopic discoveries, are not in the editions of 1727 or 1730. They were transferred into the later editions of *Summer*, from the early edition of *Spring*, where they thus followed line 136 of that poem:

"These are not idle philosophic dreams,
Full Nature swarms with life. Th' unfaithful fen
In putrid steams," &c.

Instead of the lines 324—328, the following appeared in 1727 and 1730:

"So on the concave of a sounding Dome,
On swelling Columns heav'd, the Pride of Art!
Wanders a critic Fly; his feeble Ray
Extends an Inch around; yet, blindly bold,
He dares dislike the Structure of the Whole."

In 1727 and 1730, for line 337 were the following:

"Recoiling giddy Thought: or with sharp Glance,
Such as remotely-wafting Spirits use,
Survey'd the Glories of the little World?"

The 80 lines which follow line 351, on Haymaking and Sheepshearing, did not appear in 1727. The lines on Haymaking are in the edition 1730.

For lines 437—444 were originally, and in 1730, the following:

"Down to the dusty Earth the Sight, o'er-power'd,
Stoops for Relief; but thence ascending Steams,
And keen Reflection pain. Burnt to the Heart
Are the refreshless Fields; their arid Hue
Adds a new Fever to the sickening Soul:
And, o'er their slippery Surface, wary, treads
The Foot of thirsty Pilgrim, often dipt
In a cross Rill, presenting to his wish
A living Draught, He feels before He drinks!
No more the Woods return the sandy Sound
Of sharpening Sithe."

After line 457, in 1727 and 1730, were the following:

"Who shall endure!—The too resplendent Scene
Already darkens on the dizzy Eye;
And double Objects dance: unreal Sounds
Sing round the Ears: a Weight of sultry Dew
Hangs, deathful, on the Limbs: shiver the Nerves:
The supple Sinews sink; and on the Heart,
Misgiving, *Horror* lays his heavy hand."

These were afterwards omitted, "perhaps," as a critic on the *Seasons* conjectures, because "they represented the distress felt under the sultry heat of summer in colours ridiculously aggravated."

Instead of lines 556—560, were these in 1727, and, with a slight variation, in 1730:

"And, frequent, at the middle Waste of Night,
Or, all Day long, in Desarts *still*, are heard,
Now here, now there, now wheeling in mid-sky,
Around, or underneath, aerial sounds,
Sent from angelic Harps, and Voices join'd."

The address to Miss Stanley, lines 564—584, was not added till after 1738. On the same subject, Thomson has an epitaph, which appears among his miscellaneous poetry.

In the place of lines 590—606, the following appear in 1727, and, except the two first lines, in 1730:

"Like one who flows in Joy, when, all at once,
Misfortune hurls Him down the Hill of Life,
Smooth, to the giddy Brink a lucid Stream
Rolls, unsuspecting, till, surpris'd, 'tis thrown,

In loose Meanders, thro' the trackless Air;
Now a blue wat'ry Sheet, anon, dispers'd,
A hoary Mist, then, gather'd in again,
A darted Stream, aslant the hollow rock,
This Way, and that tormented, dashing thick,
From Steep to Steep, with wild, infracted Course,
And restless, roaring to the humble vale.

"With the rough Prospect tir'd, I turn my eyes
Where, in long *Visto*, the soft murmuring Main
Darts a green Lustre, trembling, thro' the Trees;
Or to yon Silver-streaming Threads of Light,
A showery Beauty beaming thro' the Boughs."

An account of the variations and additions in the remainder of this poem, I must reserve for the next number.

VERMICULUS.

A Letter to a Deputy of the Portuguese Cortes.

[The subjoined letter contains a concise view of the probable effects of a Free Press on the superstition, the laws and manners of the Hindoos and the surrounding world. It is signed "Leicester Stanhope;" but whether this be the real or the assumed name of the writer, is a matter of no conquence.]

London,
March 2, 1822.

SIR,

HAVING witnessed in British India the baleful influence of a Press under a Censor, and the beneficial effects of a Free Press, I am anxious to call the attention of your enlightened mind to the great benefit which the latter policy, exercised at Goa, would confer on Asia—Asia, hitherto debased and demoralized by ages of impious priestcraft and dark despotism.

It may naturally be expected that the patriot Senators of the Portuguese Cortes, who have emancipated their native country, will next take into consideration the reformation of their colonies; and I have ventured to address myself to you, of whom fame speaks as eminently entitled to a leading influence in that august Assembly.

England justly claims the honour of having first established a Free Press. In the reign of Charles I., the liberty of the press, as well as religious toleration, was generally deemed of dangerous tendency, and therefore incompatible with good government. Experience, however, has taught us that they are the harbingers of peace and happiness. To freedom of writing may be traced the improved condition of society. The establishment of toleration, the abolition of the Slave Trade, the diffusion of education, and the extension of representative government, all emanated from an advanced and cultivated state of the human mind, which was chiefly promoted by a Free Press. The advantages derived from liberty of conscience are conspicuous in every country where it prevails—in England, in America, even in Indostan. Compare, for example, the conduct of the famous Mogul Emperors Akbar and Aurungzebe. Akbar, influenced by a philosophic spirit, encouraged the most perfect religious freedom. He called into the presence a Portuguese priest, and theologians of various other persuasions, for the purpose of freely discussing the great question of religion. The consequence was, that, during his long reign, religious rancour having never been excited, there was no holy war. Far different was the conduct of Aurungzebe. For nearly half a century he kept the sword of Mahomed reeking in the blood of the unfortunate Hindoos. But on his death-bed his conscience smote him, and he expressed his remorse in the following admonition to his sons:—"If in our prosperity," says Aurungzebe, "we ever forget our duties, sooner or later the day of repentance must come—it is inevitable." These words are remarkable, as proceeding from a monarch who knew no limit to his power but the will of God. "On whatever side I turn my thoughts," continued he, "I behold nothing but evidences of the Divinity."

I shall now briefly notice to you certain great evils that prevail under the theocracy of Indostan, and shall endeavour to prove that they can be removed only by means of education, and a Free Press. The Hindoos are divided into castes, all under the do-

minion of priests. Should a Brahmin take a Sudra for his wife, he is doomed to suffer for ages in hell. This unnatural division of society is the greatest barrier to good government. To perpetuate ignorance and superstition, none but a Brahmin is allowed to read the Vedas, under pain of death. Falsehood is universally practised, and perjury, which prevails in all our courts, is in some instances sanctioned by law. Most of the productive classes are accounted vile and odious, unworthy to eat, drink or sit with a member of the classes above them. The women of all castes are kept in a state of slavery. In Bengal, during the year 1817, there were burned or buried alive 705 widows. The Brahmins also plunge the sick into the sacred rivers, that the soul in the act of departing may be washed from all the impurities of the body. Thus are yearly destroyed a multitude of *British subjects*. The Rajpoots murder their female infants. During the last ten years, Kooaur, brother-in-law to the Rajah of Jointepoor, has been in the habit of repeatedly sacrificing men, for the purpose of obtaining progeny from his barren wife. The victims are kidnapped, they undergo ablution, have a garland of flowers placed round their necks, and then have their heads cut off. Kooaur and his wife having witnessed this ceremony, conclude the tragedy by bathing in the victims' blood. While evils such as these prevail, even under enlightened governments, in Indostan, experience has taught us that they would be increased by the application of force, and can only be subdued by reason. Therefore, to kill a cow or a sacred monkey would be more dangerous than to attack from the press their three hundred and thirty millions of Gods, or even their Vedas.

To destroy this vile superstition, and to establish in its place a pure worship, has, indeed, been the professed object of all European governments. What were the means they adopted? The Portuguese established an Inquisition at Goa. The Popes, ascribing to the Inquisition a divine origin, entitle it the Holy Office, and the prison, the Holy House; while the Inquisitor and Censor are supposed to be under the immediate influence of Heaven. It follows, therefore, that Torquemada, the Grand Inquisitor and Censor, who in fourteen years tried 80,000 Mahomedans and Jews, and burnt 6000 of them in all due pomp, was an agent of the Divinity. Be he their god or demon, all we have heard of the cruelty of the Hindoos cannot surpass this horrid massacre. Neither can the voluntary sacrifices at Jagarnaut be compared to the sufferings of Sieur Dellon and other innocent men in the Inquisitions at Damaun and Goa. They were buried alive in dark and nauseous vaults, with no companions but the vermin nurtured in their filth. They were flogged and racked, and then in mercy starved, strangled or burnt.

Let us next consider the conduct of the Censors of the Press. Nothing could be published till examined by these infallible men. They made *ex post facto* laws; they passed a decree against sixty-two printers, prohibited every book they had ever published, and subjected all who read them to excommunication and perpetual infamy. Erasmus's Paraphrase of the New Testament, printed with the approbation of Leo X. and the Inquisition, was afterwards condemned by the Censor. They punished Gallileo for publishing his opinion that the sun, and not the earth, is the centre of the world. These positions they declared false in philosophy, and contrary to the word of God. They caused his Dialogues of the System of the World to be burnt, forced him to abjure his errors, and imprisoned him for years in the Inquisition. The Inquisition even deprived foreign governments of the power of prohibiting any book approved by them, though dangerous to the state. The Syrian Christians, for ages unmolested by the tolerant Hindoos, were called on by the Inquisition at Goa to acknowledge the Pope, of whom they had never heard, and to abjure their simple worship. The Censor, as if ambitious of still soaring to pre-eminence in guilt, caused their ancient and sacred manuscripts to be burned. From these persecutors the Syrian Christians fled to the mountainous forests on the Malabar coast—freedom's strong sanctuary.

The *licentiousness* of the Press un-

der their Censors far exceeded that of the most licentious Free Press. Like a Free Press, the Censors could warrant the publication of any falsehood; but, unlike it, were subjected to no refutation—to no punishment. The Censor claimed absolute power, and could and did silently suppress truth. The right of coining political falsehoods was the exclusive prerogative of the orthodox Doctors of the Inquisition. This *Corporation of Liars*, in the full exercise of their prerogative, invented and propagated their encouraging, animating, additory, translatory, detractory, defamatory, prodigious, miraculous falsehoods: and no friend of truth was allowed to expose their slanders, or contradict their assertions. The same evils exist, though not to the same extent, even under the *best* governments where Censors bear sway.—To return to the cruel intolerance of the Inquisition. Assuming that the kingdoms of Asia belonged to Portugal, they pillaged, oppressed and murdered the Hindoos, and threw down their pagodas. All this they did under the sacred cloak of religion.

Acts of intolerance and oppression having tended to degrade rather than to ameliorate the state of Hindoo society, numbers of pious Missionaries have had recourse to the gentle arts of persuasion. Yet their attempts to overcome the deep-rooted prejudices of irrational men have proved ineffectual. How, then, it may be asked, is this society to be reformed? By preserving the most perfect religious freedom, by the exertions of worthy Missionaries and enlightened Brahmins, by the virtuous education of youth, by delivering the press from those odious restraints which have hitherto impeded the progress of civilization, and by the establishment of improved Panchayets,* and of a *rational* code of laws suited to the character of Asians.

A glorious revolution is at this moment advancing in British India. Among the population of Bengal a large portion are receiving the rudiments of an improved system of education, and thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The Brahmins, Ram Mohun Roy, and the late Bruja Mohuna, the great Hindoo Reformers, have held public monthly meetings at Calcutta for the purpose of freely discussing the tenets of their religion, and exposing the cruelties and polytheism practised under it. These Brahmins have also, by their publications, endeavoured to prove that every Hindoo rite has its derivation from the allegorical adoration of the Deity, and that God alone should be worshiped. Abulfazil supports this opinion. "It has come to light," says that wise Mahomedan, "that the generally-received opinion of the Hindoos being Polytheists, has no foundation in truth; for although their tenets admit positions that are difficult to be defended, yet that they are worshipers of God, and only *one* God, are incontrovertible points." In the Institutes of Menu too we read this sublime sentiment: "Goodness is the very essence of the Supreme Being. God is one whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, the soul of all beings, whom no being can comprehend." The superstitious Hindoo of the present day, on the contrary, deems it heresy not to believe in his rabble of gods, and blasphemy to assert the Unity of the Supreme Being.

The Free Press of Calcutta* is, however, what has operated most powerfully towards the reformation of abuses. Already it has triumphed over superstition in her strong hold. During the last festival of Jagarnaut there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the Idol. They now talk of removing the Rath to a more central situation. Let them take it beyond the sphere of a Free Press,

* Trial by arbitration—a sort of jury.

* There are seven native presses at work in Calcutta.

or that engine, once fairly at work, will drive it forth with a force that millions of bigots cannot long withstand. Thus, in a few years' discussion, the Press has done much to destroy idolatry, polytheism, priestcraft and oppression—the growth of thirty centuries; while the scymetar of the Mahomedan, and the torments and fires of the Inquisition, could only serve to confirm the Hindoos in their fooleries and cruel superstition.

God grant that the Cortes of Portugal, which in its great piety and wisdom has abolished the Inquisition, may also abolish the Censorship at Goa. De Lolme has happily said, "Que si dans un empire d'orient, il se trouvoit un sanctuaire qui, rendu respectable par l'ancienne religion des peuples, procurât la sureté à ceux qui y porteroient leurs observations quelconques; que de là sortissent des imprimés que l'apposition d'un certain sceaut fit pareillement respecter, et qui, dans leurs apparitions journalières, examinassent et qualifiassent librement la conduite des Cadis, des Bachas, des Visirs, du Divan et du Sultan lui-même; cela y introduiroit tout de suite de la liberté."

May a Free Press, through your instrumentality, find in the old Inquisition-house at Goa this sanctuary! And, as the sun by its vital heat animates the world, so may this fountain of intellectual light spread far its lucid rays, and give life to oppressed Asia!

I have the honour, Sir, to subscribe myself,

Your most devoted servant,

LEICESTER STANHOPE.

To —— ——,

Deputy of the Cortes, Lisbon, &c. &c. &c.

Mr. Gisburne's Case.

THE attention of the readers of the Monthly Repository is respectfully, but most earnestly, solicited to the distressing case of the Rev. J. Gisburne and his family, who, by a sudden stroke of overwhelming affliction, are plunged in absolute poverty and misery, without having the means of extricating or relieving themselves.

Mr. Gisburne was formerly the Unitarian Minister at Soham, in Cambridgeshire: and many of our readers will remember, that, whilst he resided in that place, a prosecution was commenced against him, by a few Calvinists, for heresy, under the Blasphemy Act; which prosecution was quashed, and the bigotry and intolerance of its abettors defeated, by the Grand Jury at Cambridge throwing out the bill of indictment. [See a pamphlet entitled "Bigotry and Intolerance Defeated," by the Rev. R. Aspland.] In the year 1812, Mr. Gisburne removed to Trowbridge, from which time he has continued the minister of the Unitarian General Baptist congregation in that town. On the 10th day of last March, he was totally disabled for the ministry, and every other employment, though only in his 46th year, by a paralytic stroke, which has deprived him of the power of articulation, and injured his mental faculties, as well as otherwise affected him. Through the kind exertions of a liberal gentleman belonging to the congregation, Mr. Gisburne has had the best medical aid which could be obtained, and every thing practicable has been done for his relief; but all has proved fruitless; no hope of his recovery can be entertained; yet his life may be continued for a number of years. It was thought prudent to wait till these points were fully ascertained before the case should be submitted to the attention of the Unitarian public. What renders this so great a calamity is, that Mr. Gisburne has eight children dependent on him for their support, none of them yet capable of providing for themselves, one of them born since he had the fatal stroke, and he is without any property. Such a case of dreadful calamity, overwhelming a Dissenting Minister and his family, one who has laboured in the ministry for many years, speaks so loudly and impressively for itself, that, it is presumed, no argument can be necessary to enforce it upon the attention of the truly benevolent; it must excite their compassion, and they are solicited to afford such aid to a suffering brother and his greatly distressed family, as may be in their power; remembering that we are all in the body, that we know not what afflictions may befal us before we end our mortal race, and that what we do for the comfort and support of the poor brethren of the

Lord Jesus, he will accept and reward as if done to himself, Matt. xxv. 40.

It is proposed to raise, by subscription, such a Fund for Mr. Gisburne and his family, as may keep them from absolute want and misery, in their present helpless condition; and that such a fund as can be raised shall be applied in that way which will best answer the purpose, as a provision for him during his life, and for his children till they are capable of shifting for themselves. This benevolent object cannot be attained without the assistance of our brethren in different parts of the kingdom; therefore the case is now brought before them, and their liberal aid is intreated in this work of mercy. It is earnestly requested, and confidently hoped, that Unitarian Ministers, in different places, will make this distressing case known to their friends, or bring it before their congregations, or such persons in their congregations as are capable of contributing to the object proposed, in such a way as shall seem to them respectively the most proper; and that they will take the trouble of receiving subscriptions; which may be remitted to any of the following gentlemen, who will also receive any individual subscriptions which may be sent to them, viz. John Waldron, Esq., Trowbridge; John Christie, Esq., Mark Lane; Mr. Hornby, St. Swithin's Lane; Mr. D. Eaton, 187, High Holborn, London; Mr. G. Smallfield, Printer, Hackney.

June 27, 1822.

Having, in consequence of Mr. Gisburne's melancholy situation, spent nearly a month in Trowbridge, I have had full opportunity of inquiring into all the particulars of the above case, and most readily bear my testimony to the correctness of the statement here given; and I do most earnestly recommend it to the attention and patronage of the Unitarian public in general, and of our respected brethren in the ministry in particular; and we may hope, though we appeal particularly to those of our own denomination, such a case of extreme pressure will excite the sympathy, and find some patronage among our Christian brethren of other denominations, on the ground of humanity and of our common Christianity. I never before saw a Dissenting Minister and his family plunged in such deep distress, nor knew of a case more deserving of attention. Let each of us imagine this case to be his own, and say, were it so, how we would wish others to act towards us, and then go and do likewise.

R. WRIGHT,
Unitarian Missionary.

The Nonconformist.

No. XXV.

Plan of an Institution for acquiring and communicating an accurate Knowledge of the Scriptures without Expense.

MAN, when his natural tendencies are unperverted, and his natural affections are uncorrupted, is a religious being. He cannot open his eyes on the creation, he cannot contemplate the beautiful arrangements which he finds in every part of nature, without feeling an irresistible conviction, that these adjustments are the result of design. He sees contrivance the most exquisite; he sees power the most stupendous: he is therefore necessarily led to the conclusion, that though not perceptible to his corporeal organs, there is an intelligent and mighty Agent who is the author of the wonders which surround him. And since the happiness of every creature that is capable of happiness, is the general result which is aimed at, and which is produced, and since there are special and most admirable and successful contrivances for securing his own happiness in particular, it is impossible that he should not come to these further conclusions—that this Agent is benevolent, that to himself especially he is good, and that he ought to feel and to express his obligation and his gratitude. Unless, therefore, he pervert the exercise of his understanding, and suppress the most natural emotions of his heart, man must always be found, bending reverently, with mixed hope and fear, before the great Author of nature, a believer and a worshiper.

Whether it be owing to the tendency which enlightened conceptions of the character and government of the Deity have, to exercise and enlarge the faculties of man, and to

elevate and purify his affections, or in whatever manner the fact be explained, the fact itself is certain, that, in proportion as those conceptions are just or otherwise, man's own character, both intellectual and moral, is exalted or degraded. It is not, therefore, merely as it respects the direct influence of the conceptions which are formed of the character and government of the Deity on human virtue and happiness, that religion appears to be a matter of supreme importance: for that importance is scarcely in any degree less, or less manifest, considered in relation to its indirect influence on the general faculties and attainments of man. Hence it is, that the philosopher and the philanthropist, in endeavouring to promote the virtue and happiness of the human race, find religion at every step exerting an influence in favour of, or in opposition to, their projects, greater perhaps than the combined influences of all other causes.

Now, even the mere theist must allow, that of all the systems of religion which have been proposed for the exaltation of the human character, that of Christianity is beyond all measure the best. Indeed, this system is so admirably adapted to the nature and the wants of man, that, were it universally received in its purity, and universally acted on, it would accomplish perfectly all that philosophy and religion (and religion is nothing but the purest and truest philosophy) can accomplish in the present state: it would make man as enlightened, as virtuous and as happy as is compatible with his physical nature, and with the relations of that nature to the physical world.

But, unhappily, this beautiful system has been corrupted, and its influence perverted. New and pernicious opinions, if not artfully and successfully introduced into it, have been most artfully and successfully grounded upon it, and supported by its apparent authority. And from the very nature of the case, we who live in the present age, must find many difficulties in separating the true from the false. The record itself of this religion was written at a distant period; in a distant country; in a foreign language; by men whose minds were familiar with objects which we have never seen, and which excite no similar associations in ours, and whose writings abound with allusions which we do not and cannot understand without the aid of learning. Connecting these causes of obscurity with others which are most obviously related to them, and with the natural obscurity of language, we cannot wonder, if ignorance and mistake generally, and diversity of opinion universally prevail. These difficulties may in a great measure be surmounted; and he who contributes any thing to their removal, must be considered, not only by the Christian but also by the philosopher and the philanthropist, as performing a signal service to the human race.

A plan has been devised, and in some measure carried into effect, by which these important objects might be accomplished with great certainty and to a vast extent; by which an accurate and critical knowledge of the Scriptures, in the language in which they were originally written, might be acquired by any individual in almost any station, without at all interfering with the business or the pleasures of life; by which it would be possible at no distant period to communicate this knowledge to every human being, and by which all this might be effected without incurring the least expense. If this be true, if there be a plan really possessed of such power, really capable of such important applications, it surely deserves attention.

The principles on which this plan is founded are extremely simple, and are as follow:

1. That that which a person is able to learn, if he be properly instructed, he will be able to teach.

2. That when a person has made a certain progress in learning any thing, it will be conducive to his improvement to begin to teach it.

3. That, upon the proposed plan of of teaching, persons in a class of four will learn more easily and expeditiously than individually.

4. That accordingly every student be gratuitously taught in a class of four.

5. That every student engage to instruct four other students upon the same terms on which he himself receives instruction.

6. That the Institution be open to Christians of every denomination who

have received a common English education.

7. That the time destined to study be six hours in the week for three years.

It was originally proposed that the time of meeting should be from seven o'clock in the evening to eight, in the winter; and from eight to nine in the summer; but experience has shewn that the distribution of the time must be left to the convenience of the class; although the best distribution of it undoubtedly is to meet one hour every day, either in the morning before the ordinary business of life commences, or in the evening, after it is over.

The whole time for learning and teaching is divided into two equal parts: during the first part, persons are students; during the second, teachers.

The course of instruction which was originally planned, and which has hitherto been followed as closely as possible, comprehends the nature of language in general, with a particular reference to an accurate acquaintance with the English; the Hebrew of the Old and the Greek of the New Testament; the geography and natural history of the countries in which the Scriptures were written, and as much of the history of the Four Great Empires with which the Jews were connected, as is necessary to the elucidation of scripture, the customs of the Jews and other Eastern nations. To this is added, when possible, Ecclesiastical History and the Evidence of Natural and Revealed Religion.

From what has been said it will be seen, that in going through the above course each student is to be a learner three years, at the end of which time he is to take four pupils, and instruct them for three years in the different branches to which he has himself attended.

The course proposed is very comprehensive, and it might seem impossible for any person who begins with nothing but a knowledge of the English grammar, and who devotes to this pursuit only one hour every day for three years, to complete it; but it must be borne in mind, that the period of study is in fact six years, and that much more knowledge will be acquired during the three years in which the student is a teacher than during the three in which he was a pupil, and much more than he would have acquired had he continued a pupil six years.

An accurate and precise acquaintance with the writings of the Old and New Testament is the great object which this course of study is intended to afford. While, therefore, with this view the student is acquiring the knowledge of the language in which the Scriptures were originally written, it has been found highly conducive to the attainment of this end, to read in private the English Version of these books regularly, chronologically and connectedly. And the method of reading them, which has been found admirably adapted to give a clear and connected view of their contents, is the following: First, to read through regularly the books of Moses, with the book of Job, to the history of the reign of David. After the perusal of the history of David, as recorded in the books of Kings and Chronicles, to read the Psalms of David. Next, the reign of Solomon, and afterwards the books of Proverbs and Ecclesiastes. Then pursuing the history through the reigns of Uzziah, Jotham, Ahaz and Hezekiah, to read the books of the prophets Isaiah, Hosea, Amos, &c., because the predictions of these prophets relate to the reigns of these kings. In like manner the book of Jeremiah should be read in connexion with the reigns that immediately preceded the captivity, and the books of Ezekiel and of Daniel during the captivity: while those of Ezra and Nehemiah should not be read until the history of the captivity and the writings relating to that period have been rendered familiar to the mind. In this manner the writings of every author should be read in connexion with the history of the times in which he lived. After the Old Testament has been thus read through, it is important to read the first and second books of the Maccabees, for these may be considered as important documents containing authentic history.

With regard to the New Testament, the best plan appears to be to read regularly through the Gospels and the Acts of the Apostles. Then the Epistles in the order of time in which they

were written. Before reading any Epistle, if any thing be said in the Acts relating to the church to which it is addressed, or to any subject of controversy or doubt, in which it was particularly interested, it should be read. For example, the fifteenth chapter of the Acts should be read previously to the Epistle to the Galatians, and the tenth and eleventh chapters of the Acts previously to the Epistle to the Romans.

To what extent this plan is capable of communicating the most interesting and important knowledge, is apparent from the following calculation. If one teacher complete the education of four pupils in three years, and these four pupils shall each of them have begun the education of four other pupils at the end of three years, the education of these pupils will be finished at the end of six years, and they will have had in train sixty-four pupils, whose education will be completed at the end of nine years; and so on till the whole world might speedily be instructed in the knowledge of the Sacred Scriptures in the languages in which they were originally written. Thus:

Superintendant Teacher	1	
Teaching Students	4	Years 3
Students	16	 6
	64	 9
	256	12
	1,024	15
	4,096	18
	16,384	21
	65,536	24
	262,144	27
	1,048,576	30
	4,194,304	33
	16,777,216	36
	67,108,864	39
	268,435,456	42
	1,073,741,824	 45

In regard to this calculation there will, of course, be found in it in practice the same deficiency and failure which there always is, and always must be, in regularly increasing series when applied to human affairs. That which, without experience, we might have been sure could not take place, experience has shewn, must not be looked for. The regular increase of students in the above series, no one can for a moment expect: but as far as experience can establish any thing respecting so novel a plan, it shews that that increase may advance with a steadiness and rapidity sufficient to entitle it to most serious attention.

The plan has now been in operation some years, and its success has been as ample as could have been reasonably expected. It was first projected by Dr. Spencer, a physician residing at Bristol.* It had long occupied the thoughts of this intelligent and benevolent man. He saw in it, or thought he saw in it, a means by which knowledge of the most important kind might be easily and rapidly diffused over the face of the whole earth. As soon as he had matured it, he determined to put it to the test of experience. Accordingly, on the 11th of July, 1814, he commenced with four pupils. Of these, one left at the end of the first year on account of ill health: another left at the end of two years on account of some embarrassment in business: soon after, a third was obliged to decline on account of ill health, and is since dead: the fourth continued steadily to pursue his studies till 1820.

At the beginning of the year 1818, this gentleman took four pupils, who have continued steadily with him up to the present time.

At the beginning of 1820 one of his pupils commenced with four pupils, who have continued steadily with him up to the present time.

On the first of August, 1820, a second pupil commenced with four. And soon after, a third pupil began with two pupils, of whom no account has yet been received, but they appear to be going on well. The fourth has not yet taken pupils.

The best means by which it is possible to convey to the reader an idea

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* See the account which Dr. Spencer himself published of his Institution, entitled "The Plan of Dr. Spencer's Institution in Bristol, for acquiring and communicating an accurate and critical Knowledge of the Holy Scriptures without Expense. London: sold by R. Hunter, (successor to J. Johnson,) 72, St. Paul's Churchyard; and by Barry and Son, Bristol. 1817."

[The substance of this "account" was published in *The Christian Reformer*, Vol. III. pp. 368—372. ED.]

of the course of instruction pursued, and of the spirit in which it is conducted, is by giving an extract or two from the account which has been drawn up by the pupils themselves.

The first extract is taken from a letter, addressed to Dr. Spencer, written by one of the pupils of the first class, and is dated Bristol, Nov. 14, 1816.

MY DEAR SIR,

As you have requested from me some account of what has been done by us in the prosecution of your excellent plan for the diffusion of sacred knowledge, I present you with the following, which is as complete as my data have enabled me to make it.

July, 1814. Commenced with the English and Hebrew Grammar. Read Exercises in Reading. Soon after began the Hebrew Scriptures, commencing with Genesis. Read Paley's Natural Theology and Gibbon's Rhetoric.

Jan. 1815. Began the Greek Grammar, and soon after to read the Greek of the New Testament. Read also Watts's Logic: after finishing which, read the first volume of Blackstone's Commentaries, for the sake of the style and composition; and afterwards Harris's Hermes, or Philosophical Grammar. In October, began to read Prideaux's Connexion of the History of the Old and New Testament. In November, commenced reading the Septuagint in connexion with the Hebrew.

Up to this time we have read the Old Testament, partly in English and partly in Hebrew, from the beginning of Genesis to the end of the second book of Samuel. And we have read the four Gospels and a part of the Acts of the Apostles in Greek; also some of St. Paul's Epistles.

Account of the Progress of the Second Class.

One of Dr. Spencer's pupils commenced with four pupils at the beginning of the year 1818. Up to the date of this paper, viz. October 31st, 1820, they have read nearly the whole of the book of Genesis, some of the Psalms of David, and a little in the Prophecies, in the Hebrew. Part of the Gospels of Matthew and Luke in the Greek, Murray's English Grammar, Watts's Logic, Gibbon's Rhetoric, part of Paley's Theology and Kuckford's Connexion, with a considerable portion of the English Scriptures.

On January 1, 1820, one of the pupils of the second class began with four pupils. Up to the date of this paper, October 23rd of the same year, they have read the Hebrew Grammar, the four last chapters of Deuteronomy, and the thirty-fourth chapter of Genesis, Murray's English Grammar, Watts's Logic, one quarter of it. In Greek to the sixth chapter of Luke, and in the English Scriptures to the tenth chapter of Joshua.

Abstract of the Business done by the Fourth Class, from 1st of August to the 28th of October, 1820:

Of Watts's Logic,	has been read	To the third Part of fifth Section.
Of Murray's English Grammar,		Orthog. Etymol. and to Rule 9 of Syntax.
Of English Scriptures,		To the twenty-third chapter of Exodus.
Of Hebrew Grammar,		Twice throughout.
Of Hebrew Bible,		Eight chapters parsed partially and translated entirely.

It has been stated that there was one of the pupils of the second class who, in the year 1820, had not taken any pupils. How that happened the writer of this paper does not know: but he has seen a letter from this gentleman, addressed to Dr Spencer, in which he speaks in the highest terms of the advantages he has received from the institution. He states that at the period at which he is addressing his instructor, the close of the six-and-twentieth year of his life, he could say, what he never before could say, that regular hours of the day had been spent in reading and digesting the Sacred Scriptures, and in gaining the knowledge of the language in which they were originally written: that this pursuit has afforded him much profit and great pleasure; that it has brought him peace and quietness of mind; that it has produced a thirst for investigation which can be satisfied only by the endeavour to acquire accurate knowledge, and to arrive at a rational conviction of the truth: that, but for this course of religious instruction, he thinks it but too probable that he should never again have given himself any concern respecting the Scriptures, or the sub-

ject of religion in general, and that it is his earnest desire to shew, by a uniform attention to the subject, how sensible he is of the obligation which has been conferred upon him.

From the preceding account the following conclusions will be admitted to be just.

In the first place, that this plan is well adapted to teach an accurate, connected and critical knowledge of the Scriptures.

Secondly, that it is no less calculated to imbue the mind with the principles, and the heart with the affections, which it is the great design of the Christian religion to impart. The tendency of the business and the pleasures of life to weaken those principles, and to counteract the influence of those affections, has been felt and lamented by every reflective and pious mind: but it is scarcely possible that in the early period of life, (and it is only by intelligent and ingenuous youth who have the wisdom to desire clearer and deeper information on the most important subjects, and ardour sufficient to enable them to make some sacrifices to accomplish the best and noblest wish of their heart, that this plan can be expected to be adopted,) it is scarcely possible that in the early period of life, the mind should daily contemplate, with seriousness, for the long space of six years, the enlightened and pure and benevolent principles of Christianity without the happiest effect. It is scarcely possible that a human being should grow up under an influence so truly benignant, without his heart becoming enamoured of whatever is really excellent; without his having a clear and strong and instantaneous and unerring perception of whatever is great and good in feeling and conduct; without his having an unconquerable aversion to every thing that is base and selfish and servile. That such a man should always be found on the side of whatever is humane in legislation, of whatever is free in political institutions, of whatever is pure in religion, is no more than that an effect should follow its cause. That he should ever be a slave, or a tyrant, or a bigot, or a persecutor, is no more possible than that the beam of the sun should cease to give forth light, or than that a mind imbued with the spirit of Jesus Christ should be capable of engaging in war, or of giving its sanction to the infliction of death on an erring fellow-creature.

Perhaps it may not be improper to add, that there is an obvious and important application of this plan which entitles it to the peculiar attention of the Unitarian body. Many Unitarian congregations are incapable of supporting a minister in comfort; but there is not one of these, however poor, which does not possess too much knowledge and cultivation to be satisfied with the services of a religious instructor who is not a person of education. It is obvious, that by this plan persons may be trained to fill such stations with perfect ease to themselves, without at all interfering with their ordinary occupations, and with exceeding satisfaction and advantage to the church.

And it is probable that nothing will ever be devised better calculated to train up missionaries, to give them the information, and to form them to the habits which are necessary to enable them to perform the duties of their office with ability and zeal.

There are many and great advantages in the institution of a separate order of men for conducting the public services of religion. It is on every account highly proper that such persons should have that regular and thorough education, that deep and accurate learning, and that clearness, elegance and eloquence of style, which will render their services attractive to men of literature and science, and qualify them to defend with success the cause of religion and truth, both against those who disbelieve and who misbelieve. But so rare are these endowments, and so much time and labour does it require to mature them, that, under institutions the best adapted to develope the faculties, and with the dedication of the whole of life to their cultivation, there are comparatively few who possess them in great perfection: it is, therefore, scarcely reasonable to expect that they would exist at all were that time and labour considerably abridged.

But while the value of men thus gifted, must be admitted, it is difficult either to understand the principle, or

to sympathize with the feeling which would render them absolutely essential to the performance of the services of religion, and exclude all others, in their absence, from the exercise of their functions. It is surely as disgraceful as it is inconvenient, that when a minister is prevented by sickness, or any unavoidable engagement, from performing his stated duties, there should be in a Christian congregation, in the present day, no Christian man both able and willing to fill the office of his pastor with edification to the church. And were the excellent plan which has been stated, to become at all general in our congregations, such a state of things could not possibly exist.

In the last place, this plan is obviously capable of being applied to the acquisition of any kind of knowledge whatever. Literature, science and philosophy might be cultivated in this manner with the greatest success, and without any material inconvenience by those who are actively engaged in the business of life. In a word, the more it is examined, the more it will probably appear to be one of the most simple and effectual means of unlearning what is erroneous, of acquiring what is true, and of diffusing the blessings of knowledge over the face of the whole earth, which the wise have yet projected, or the benevolent attempted to carry into execution.

S. S.

Brief Notes on the Bible.

No. XX.

"Be not righteous overmuch."

I HAVE been favoured with the perusal of "Influence, a Moral Tale," the production of a very amiable lady. It is from the school of sanctity; and, on returning the work, I took the liberty of appending to it the following note, which perhaps may be honoured, as of general application, by a place in your Repository.

BREVIS.

"Religion is incomparably the greatest of man's earthly comforts, but, when Solomon delivered the injunction,

'Be not righteous overmuch,'*

I know not what else his meaning could be than this,—Do not debase religion by spreading it ostensibly over the ordinary concerns of life, and, by making it of trite occurrence, lessen the veneration which would be attached to it, if less familiarly introduced and appealed to. As a man of real courage does not "wear his dagger in his mouth," neither is it, in my humble apprehension, requisite for a Christian,—habitual as his sense may be of the Divine presence, and of the necessity of conforming all his actions to the will of that Being whose inspection of them he is conscious of,—to make that consciousness the burthen of his hourly song. Religion is a subject that no man ought to shrink from, but, when superinduced upon all others, and as it were mechanically, it is apt to become a lambent flame, neither lighting nor warming. A talkative piety, in what differs it from that of the Pharisees? A deep and settled piety will be more felt than expressed. Religion is a concern chiefly between man and his Maker—I had almost said a confidential one—and though a Christian should not be slow to avow the intimacy which he humbly cultivates in that quarter, when required by any serious occasion for it, I do not think those the best Christians, who are in the habit of professing to do all and every thing to the glory of God, which (whatever be meant by it) can have no connexion with a great majority of the transactions of life, and can only be implicated in such as involve morality of conduct."

SIR, *July* 8, 1822.

IT is a practice to which I have long adhered, to search for knowledge wherever it is to be found; and if I can discern any chance of meeting with a satisfactory answer to my inquiries, I would consult the pages of the Unitarian Repository, or of the Evangelical Magazine, with as much readiness as the more imposing tomes of orthodox theology. Locke's Essay on the Understanding, you may probably know, is one of our standard books of examination at Cambridge, and hence the members of this University are sometimes found to indulge in metaphysical speculations which

* Eccles. vii. 16.

would probably be discountenanced in any other seat of learning on this side of the Tweed.

It is an opinion which prevails among a numerous class of Christians, and more particularly, I believe, among those of the Unitarian persuasion, that a future state cannot be satisfactorily proved except by revelation. I confess that I never could concur in this sentiment; for, without having recourse to any arguments which have been deduced from the immateriality of the soul, I conceive that this most important doctrine is capable of convincing proof from an attentive consideration of the *Divine character*. This is not the place for entering into the question with the minuteness which it deserves, and I must, therefore, content myself with merely suggesting a few hints. It appears to me to be utterly impossible to establish the *equity* of the Deity without recurring to a future state of existence, and to the ultimate happiness of the whole human race. A preponderance of evil allotted to any sentient, and much more to any rational being, taking the whole of his existence into consideration, appears to be totally inconsistent with all our ideas respecting justice and equity. The case of *a single individual* in these circumstances is equally strong with that of *a multitude*, and, in my apprehension, equally militates against the benevolence or the power of the Creator. Now it cannot be denied, that if death is to be the final termination of our existence, many human beings will be found to have undergone a much larger share of misery than of pleasure, and will, therefore, present a formidable difficulty in our views of the Divine administration. And this difficulty nothing, in my opinion, will remove, but a future state of retribution. On the other hand, admitting the truth of a world to come, the common belief of *an eternity of punishment* will enhance instead of diminishing the objection; for it is clear, even from the language of Scripture, that by far the greater portion of the human race will unhappily incur the sentence of condemnation. And the case will appear in a still stronger light when we consider, that, both on the *Libertarian* hypothesis as well as on that of *Necessity*, the situation of every moral creature must be ascribed to the will of the Omnipotent; as I apprehend that the inference will remain unaltered, whether the present course of things is simply *permitted*, or expressly *ordained*. The doctrine of final annihilation is, I am aware, maintained by some persons, but though preferable to the notion of never-ending punishment, it is by no means sufficient to satisfy the mind on this momentous question.

Of the benevolence of the great Parent of the universe, who that has ever contemplated the beauties of nature or the structure of the human frame, can entertain a moment's doubt? But if benevolent at all, it follows, as a necessary consequence, that he must be so in an *infinite* degree. Limit the extent of this, or any other of the Divine attributes, and you destroy the fundamental proof of an uncaused, self-existent Deity. How then can the infinite goodness of the Supreme Intelligence remain unimpeached, if any of his creatures be compelled to endure physical and moral evils which do not terminate in good? And how is it possible that these evils should thus terminate, unless we admit the truth of an existence hereafter, and of the final restitution of the whole rational creation? I would ask, therefore, first, why a future state cannot be as satisfactorily proved to the mind of the philosopher by necessary inferences from the known attributes and character of the Deity, as to the unlettered Christian by the declarations of Scripture? In the one case, the proof consists in the legitimate deductions of the reasoning faculty; and in the other, in the testimony of competent and unbiassed witnesses. For the multitude, the οἱ πολλοι, (as we Cambridge men are in the habit of saying,) the latter I admit to be the only effective means of producing a salutary conviction; but for the intellectual and speculative part of the species, I should wish to know why the former mode of proof is not to be considered as adequate to the production of the same effect?

I would likewise ask, secondly, whether the *strictest impartiality* does not form a part, and a very material part, of the Divine character; and if so, how we are to reconcile with this

attribute the striking fact, that a comparatively small portion of mankind are conducted in the path of virtue through this life, to the possession of eternal happiness in that which is to follow, while the great mass of human beings are *ordained* (for it will not be denied that external circumstances are the true efficient causes of moral character) to pass through those scenes of vice and misery by which they are inevitably corrupted in the present world, to the endurance of the bitterest pains and torments reserved for them in the next? The only answer that can be given to this question, I should imagine, must be, the final restitution of the iniquitous to virtue and happiness. But even on this supposition, how widely different will have been the treatment of these two disproportionate divisions of mankind, which in the Calvinistic system are emphatically termed the *elect* and the *reprobate?* To the one is granted the substantial enjoyments of both states of existence, with no other alloy than the transitory evils "that flesh is heir to;" while the countless myriads who constitute the other class, are doomed to experience, not only the horrors of sin and wretchedness in the first stage of their being, but all the unspeakable and protracted miseries of the next, though, we will believe, they are finally to be restored to participate in the felicity of their more fortunate brethren. It will probably be said, in mitigation of this strong statement, that the *eternal duration* of that happiness will infinitely more than compensate for the experience of former pain, and that the very recollection of suffering will become gradually evanescent; but still it is impossible not to observe a manifest and marked difference in the conduct of the Creator, whom we must believe to be all-just, benevolent, wise and powerful, towards these two distinct classes of his moral creatures.

This question may probably be as difficult of solution as that of the origin of evil; and any attempts to dissipate the clouds which encircle the one, may be followed with as little success as the hypotheses which have been framed for elucidating the other. Indeed, I am decidedly averse to the practice of introducing theological points of an abstruse nature to the notice of persons of little leisure, and of as little requisite information. With the great bulk of Christian believers, the tendency of these discussions is rather to unsettle the principles than to enlighten the mind, and to engender a love of disputation rather than a genuine desire of discovering the truth. But among the *thinking few*, among men of learned education and of enlarged views, I conceive that these objections do not exist to the same extent; and if our inquiries are at length baffled, and our strenuous efforts totally fail, we desist from the pursuit with a deeper conviction of the follies resulting from human pride, and of the contracted powers of the human intellect.

Should the subject of this communication call forth the remarks of any of your correspondents, more conversant with these topics than myself, I have only to observe, that I shall read them with pleasure, and consider them with attention.

CANTABRIGIENSIS (II.)*

SIR, *July* 13, 1822.

I HAVE to apologize to your correspondent R. W. [p. 284,] for not having replied earlier to his letter, calling upon me (or some one more qualified) to forward to your Miscellany, a translation of Professor Eichhorn's opinions respecting the book of Genesis.

If none other of your various correspondents (one or two of whom I recognize by their signatures as being fully competent to the task) anticipate me, I shall feel most happy to accept R. W.'s invitation, and furnish the materials after which he inquires, in the course of a month or two, leaving it to your superior judgment to insert them or not, as may be found most suitable to your views, and the design of your Magazine.

I. I.

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* This signature being pre-occupied, we have subjoined the numeral for the sake of distinction. ED.

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Fair Scio! where that beauteous dawn arose
Of high intelligence, beneath whose light
Men bowed at Freedom's altars, thy wild rocks
Glitter'd in the first radiance of that morn,
Then laugh'd thy valleys and thy blossom'd fields,
And the clear wave flow'd musical around;—
Oh! then the Hymn of Liberty was heard,
Swelling in grandeur on the island-breeze,
Not like that syren-song Ulysses fled,
Subduing Virtue by a sweet deceit,
Enchantingly inglorious; but so tun'd
To holy themes and manliness of thought,
As breath'd a gen'rous vigour, and the life
Of gallant deeds, like Glory's charmed voice.
Then rose the Spirit of the awful lyre—
The sightless Bard of an immortal song—
Sweet-voiced and deep Historian of far times—
Prophet of glories to a rising world,
He came—the god-like Homer! in the power
Of lofty inspiration, and awoke
The Epic strings with such a wondrous tone,
That, like the Music of the Spheres, flows on
As lasting as the motion of the world!

And he was Scio's child, in that far time
When mighty nations slumber'd in the gloom
Of the mind's chaos and the forests' shades,
As if the living fire of soul was not!

Fair Scio, thou hast fall'n!—Unfriended now
Of Freedom's children in the lands of light,
Who learn'd of thee, and of thy kindred Isles,
To burst the bonds of Ignorance, and chase
Its ghastly terrors from the soaring mind.

Barbarian hands have smote thee.—In the hour
Of peace their rushing wrath swept o'er the land,
Wing'd, like the Simoom, suddenly for death;
Steeping grey hairs in blood—giving the limbs
Of youth to torture—and the beauteous forms
Of Grecian maidens to the spoiler's grasp.
This England saw, and felt not!—Christian land!

She saw the Cross dishonour'd, and the fires
Of Christian temples quench'd in Christian blood;
And yet she felt not! or her only thought
Was how to crush, by secret, cruel arts,
The spirit calling for revenge on Greece!

Oh! England, Queen of Ocean—once belov'd
By all who worship'd Freedom—once believ'd
By all, who sigh'd to serve her; thou hast lost
What kingdoms can't repay thee—gen'rous Fame!
Thy virtue has departed—thy proud deeds
Are wither'd in the taint of selfish hopes,
And martyrs to that cause, which once was thine,
Die, breathing curses on thy broken faith;—
For thou hast leagu'd with barb'rous foes of mind,
And Monarchs jealous of the manly soul,
To blast the fairest lands of all the earth
With the dark curse of ignorance and chains!

Oh! England, Queen of Ocean, conquest-crown'd!
Remember Babylon with all her pride—
Her merchant-princes, and her purple state—
Remember Babylon! where Mammon rul'd,
And his rich shrines flash'd boundless splendour round,
Where, sullenly, the desert-bird reigns now!

T.

SONG.

[From the *Calcutta Journal*, No. 208.]

False Love's like a rose bud;
While fresh with spring dew
'Tis sweet in its fragrance
And bright in its hue;
But in Summer's red sun-beam
Its loveliness flies,
In the dark blights of autumn,
It withers,—it dies.—

False Love's like a rainbow
Which glitters on high,
As a seraph's bright path
In his own native sky;
It may cheer, for a moment,
But clouds come again,
And the brief glories vanish,
Midst darkness and rain.

The rose bud I gather'd,
Is wither'd and dead;—
The rainbow I worship'd
In tempests hath fled.—

BERNARD WYCLIFFE.

NAPOLEON.

[From the *Calcutta Journal*, No. 221.]

And art thou gone—thou Victim of the Rock,
Where late imprisoned, as in felon cage,
They chained to awful rest thy giant rage,
And fetter'd thee to death? Dread Mover of the World,
That bade it tremble at the scathing shock
Of meteor-prowess, quenchless and unstayed;
Till fearful Monarchs leagued them, and unfurl'd
The flags of gather'd nations, to upbraid
Thee, with their crush'd ambition!—All alone,
Like thy loved Eagle, toweringly on high,
Thou wert the mark of millions:—Mighty One!
Thou saw'st embattled Europe as it rose,
With but one awful aim—to work *thy* close:—
Thou wert not seen to quail at danger nigh,
Tho' sceptred foemen, with imperial pride,
Stalk'd threat'ning to the fight, with myriads at their side.

They came and crush'd thee:——— there was joy,
And riot mirth and triumph; for the Powers
That singly sunk before thee, or in towers
High citadell'd afar, sat fearfully,
Waiting thy very glance, that frown'd but to destroy:—
Yes, there was merriment, and boastings high,
For each now nerved his soul, to look on thee,
And face for once his dreaded Enemy!—
And then rose insult,—such as dastards weak
Are wont upon the fetter'd foe to wreak:—
They cast thy rival name from out the roll
Of regal brotherhood:—oh—this were well!
'Twere meet to blot *that* name—to tear the scroll
Where it shone best and brightest, to expel
Thine honours from the field, where *their* poor deeds
Were, in the Earth's wide scene, but slothful weeds,
And thou, the Monarch Oak.—Yet worse—for then,
To tear thy image from the love of men,

They wrenched thee from thy kindred; —from the arms
And haply from the heart of Her,— whose charms
Were as thy deeds' fair guerdon:—in thy den
They left thee widow'd, childless, and apart,
To waste, and wither there in brokenness of heart!

Thou wert no craven Despot——it was mean
To tax thy soul with cowardice, and say,
That when thy foemen hemmed thee in between,
Thou hadst not Cato's pride—to burst away!
Nay, thou wert bolder still—'twere direr far
To dare the conflict of the bosom's war—
To face—not fear thyself, when all it prized,
Its empire and its honours, passed from day;
And thou wert left alone,—stript,—undisguis'd,
In nakedness of man, to mark the pride
Of rivals, who uprose when thou wert gone,
And revelled in thy ruin!——Peace to thee!
Peace to thy Warrior-spirit!——After times
Shall feast upon thy glories—tho' nor stone
Nor temples rise to tell them. There are climes,
Where, when thy Foes, who rule them, are no more,
Nor live in recollection; it shall be,
Thy gather'd fame shall fill the storied hour,
And prove the wonder of posterity;
While *these* be only named——"*They were with* THEE!"—

August 13, 1821. • • •

SONNET TO OCEAN.

[From the *Calcutta Journal*, No. 224.]

OCEAN! with joy mine eyes will soon explore
Thy world of boundless waters once again!
How spirit-rousing is thy solemn roar
After long years of India's sleeping plain!
Sad clime, Adieu! yet in thy realms still dwell
The friends, by exile, ever rendered dear!
For them I'll feel the anguish of Farewell,
And see the land receding through the tear!
And thou, my • • • • •, tho' beloved in vain,
Thy name still binds me to thy hapless shore!
Thy charms will haunt *my* visions o'er the main,
For thou hast bade thy Wanderer deplore!
Yes! I can wish our glance had never met—
But never—never can that glance forget!

Calcutta, August 8, 1821.

MUJNOON.

OBITUARY.

1821. Dec. 4, Sir WILLIAM DAVID EVANS, Knt., Recorder of *Bombay*. He published, besides some law books, "Letters on the Disabilities of the Roman Catholics and the Dissenters," 8vo. 1813.

1822. May 25, in *Lower Brook Street*, aged 77, ELIZABETH, Dowager Duchess of GRAFTON. She was the third daughter of the Rev. Sir Richard Wrottesley, Bart., Dean of Windsor, and was the second wife of the late Duke of Grafton, [Mon. Repos. VI. 245—251,] to whom she was married June 24, 1769, and by whom she had 13 children.

June 14, at his house in *Cavendish Square*, the Earl of ORFORD, in his 70th year.

June 17, at his house in *Manchester Square*, the Marquis of HERTFORD, K. G., late Lord High Chamberlain of the King's Household, and Lord Lieutenant and Custos Rotulorum of Warwickshire and Antrim. He was born in 1743, and is succeeded by his only son, the Earl of Yarmouth. He was advanced to the Marquisate in 1793, and was 79 years of age. He had been in a declining state of health for upwards of two years, but within the last ten days the decay had been rapid, and latterly his memory appeared to be wholly gone. The present Marquis succeeds to the vast wealth as well as to the titles of the deceased. The entailed estates are estimated at little short of 90,000*l.* per annum.

June 22, at *Paris*, aged 21, Mr. LINDSEY PRIESTLEY, son of Joseph Priestley, Esq., of Birmingham, and grandson of the illustrious Dr. Priestley. On Sunday morning, June 30th, a friend* who was intimately acquainted with his character, and who affectionately loved him, thus concluded a discourse, occasioned by the mournful event, from Job vii. 21:—"For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."

* * * *. These are the consolations, sanctified and animated by the promises of the gospel, that can support and comfort us, when the unpitying conqueror multiplies his trophies from among the dear companions of our way, and leaves us, like pensive wanderers in the desert, to finish our journey without them. Since I last addressed you, intelligence has reached us, from a foreign shore, that the grave has opened its gloomy mansion, and has closed in an hour when we thought not of it, upon one, in the flower and freshness of youth, who was formerly accustomed to worship with us in this house of prayer;† and who afforded every promise of entering into the world with respectability and usefulness. The impressions which it was his happiness, through the favour of Providence, to receive from good instruction and faithful discipline, in his early years, were so deepened and enlivened by him as to produce a habit of obedience. He learned betimes to fear God and serve him; and it is not too much to say that his diligence in cultivating the mild graces and the generous virtues of the Christian spirit, the interest which he took in the pleasures and the pains of those around him, his gratification in witnessing the happiness of others, the cheerfulness with which he sacrificed his own ease and comfort that he might assist and oblige his friends, and his activity in consoling and relieving distress, made him not only a blessing to his family, but at once the ornament and the delight of every circle in which he moved. It was thus that he requited a parent's care and a sister's love; nor was it possible that a temper so kind, disinterested and attractive, so constantly under the guidance and restraint of religious principles, should fail of securing to him the lively attachment of his congenial and beloved companions, many of whom I see before me, and the sincere esteem of all who knew him. He expressed the strength and tenderness of his affection for some of you, only a few days before his removal from the world, in terms, at the recollection of which, I am persuaded, your youthful breasts will often heave, and you will drop the tear which it is a luxury to shed. After speaking to those who watched by him, of the many delightful hours that he had spent in your society, and dwelling, with fond enthusiasm, on the thought of seeing you again, he checked himself and said:—"But I am afraid the pleasure with which I look forward to that happy time, is too great for me ever to enjoy on earth." Such was the foreboding of his affectionate spirit: and death, regardless of human prayers, of human hopes and of human sorrows, has awfully realized all his apprehensions. "For now he is sleeping in the dust. In the morning you shall seek him; but he shall not be."

> "The friendly band no more shall greet
> Accents familiar once and sweet:
> No more the well-known features trace,
> No more renew the fond embrace."*

Nature bids you weep; and God will mercifully forgive your tears. You may well mourn, and long and deeply mourn, the loss which you have sustained. But your regret will be tempered with the reflection, that he whom you lament is delivered from sufferings which neither skill nor friendship could remove or soften; that, having overcome the sorrows of the world, his warfare is accomplished; that he is spared the temptations and the trials which might have proved too powerful for his virtue; that death has set a seal, never to be broken, upon his amiable character, and that he is at "rest from his labours," awaiting the dawn of that glorious day, when the grave shall restore its prisoners, and when "those who sleep in Jesus, God will bring with him."

Such as these, I doubt not, were the exercises of faith that beguiled the hours of his decline; such the train of pious meditations that cheered him in his passage through the dark valley of the shadow of death: and it is in these that his survivors, amidst the bitterness of grief, will find their best, and indeed their only, solace.

Go, my young friends, and lay the warning to your hearts. To you it is a peculiarly pointed and impressive admonition. Go and muse upon the example of the beloved associate whom you have lost, and preach it with energy to your

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* The Rev. James Hews Bransby.

† In Wolverhampton Street, Dudley.

* Doddridge.

souls. You have not a moment to neglect or waste. For the day is not far distant when you too, the youngest and the best of you all, who have hitherto experienced nothing of life but its joys, and to whom hope presents her gayest and most splendid visions, will stand trembling on the borders of an eternal world. I need not tell you that it is a serious thing to die. I need not say to you that death is a scene of distress and anguish, of alarming reviews and of awful prospects; the final period of all the endearments and connexions of this probationary state; an hour when the mind is no longer cheated by appearances, when the most resolute yield to fear, and even the virtuous are in danger of sinking under the remembrance of their frailties. You know it to be so. You are conscious that it is. Go, then, I conjure you, and dedicate your early powers to God. Value, as you ought, the religion which you profess; and make its doctrines, its duties and its hopes the habitual guide of your conduct. Cherish the recollection of departed love and virtue: it will excite that tender sorrow which it is salutary to feel; and it will lead you to aspire after a reunion in happier climes. Trust not in health and vigour; nor forget the all-important interests that are connected with eternity.—"That life is long which answers life's great end:" that alone is short which bears upon it no mark of piety or of goodness, and which leaves behind it no fond remembrance, no memorial except that it has been spent in vain. "Honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. The righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous."

July 2, JOHN REID, M. D., of *Grenville Street, Brunswick Square*, author of "Essays on Hypochondriasis and other Nervour Affections;" a second edition of which was lately published. Dr. Reid was educated at the New College, Hackney, and was intimately connected through life with the liberal Dissenters. He was highly respected for his talents and acquirements, and esteemed for his amiable manners.

Lately, his Serene Highness, AUGUSTUS, reigning Duke of Saxe Gotha and Altenburg, in the 50th year of his age. Although not called upon to act a brilliant part on the great theatre of European politics, his decease will be more sincerely lamented, and his loss more dearly felt by his subjects, than it is possible for those to conceive to whom his merits and popularity are unknown. Many potentates whose exploits have dazzled the eyes of the world, may envy their less powerful contemporary the place which he occupied in the love and gratitude of his subjects. He succeeded, in 1804, his father, Ernest II., a prince of uncommon merit and acquirements, and was grandson to the celebrated Duchess of Saxe Gotha, to whom Voltaire dedicated his *Annales de l'Empire*. Being well aware, that, by entering into the military service of any great potentate, he might, in case of a war, involve his own subjects in misfortune, he did not, like most of his contemporary Princes, enter into the service of Prussia or Austria; in consequence of which, when Bonaparte overran Germany, the territory of Saxe Gotha was, in part, exempted from many of the evils which befel other principalities. The Duke was in heart a true Saxon—those who are best acquainted with Germany, will best appreciate the value of this panegyric. He lived in habits of intimacy and friendship with the revered King of Saxony; and always inveighed, in terms of manly reprobation, against the treaty of spoliation and injustice, by which the most faithful and loyal subjects in Germany were separated from one of the most conscientious sovereigns whom the annals of history record. The Duke was distinguished by his urbanity of manners and splendid hospitality towards strangers; but after the irreparable injury inflicted upon Saxony, the Prussians (as may well be imagined) were always the least welcome of his guests. In person, he much resembled the Royal Family of England, to which he was nearly allied: his late Majesty's mother, the Princess Dowager of Wales, was great aunt to the late and present Dukes of Gotha. He resided constantly in his dominions, and shewed every anxiety to promote their interests, and increase the happiness of those who were committed to his charge. He was equally well versed in the language and literature of Germany and France—in both of which he expressed himself with uncommon elegance and originality. His literary productions, though somewhat eccentric, bear the stamp both of genius and philanthropy. To his friends he was most cordially attached; and one of the few faults with which he can be reproached, is the munificence and frequency of his presents. His conversation was replete with wit and anecdote; it was impossible to listen to him without being both amused and improved. He was twice married: 1. To Louisa, Princess of Mecklenburg Schwerin, by whom he has left a

daughter, Louisa, married to Ernest, reigning Duke of Saxe Coburg, who has inherited the vivacity of her father and the loveliness of her mother. 2. To Caroline, daughter of William, the late Elector of Hesse, with whom he lived on terms of cordial affection, and who now survives him. Having left no male issue, he is succeeded as Duke of Saxe Gotha and Altenburg by his only brother Frederick IV., who is unmarried; and in case of his demise without heirs male, the territory will be divided between the Dukes of Saxe Meiningen, Hildburghausen, and Coburg-Saalfeld, being the remaining descendants of Ernest the Pious, who died in 1675, and left his dominions to his seven sons.—*Morn. Chron.*

"Death of BRUJA-MOHUNA.—We are deeply concerned to state, that BRUJA-MOHUNA, the author of an excellent Treatise against Idolatry, died about two months ago. This information we obtain from the preface to a Translation of this valuable work, by our esteemed friend the Rev. Deocar Smith, which we lay before our readers in his own words.

"'Bruja-mohuna's father was a person of respectability, and was once employed as Dewan by Mr. Middleton, one of the late residents at the Court of Lucknow. Bruja-mohuna was a good Bengalee scholar, and had some knowledge of Sungskrita. He had made considerable progress in the study of the English language, and was also well versed in astronomy; and at the time of his death was engaged in translating Fergusson's Astronomy into Bengalee, for the School-Book Society. He was a follower of the Vedanta doctrine, in so far as to believe God to be a pure spirit; but he denied that the human soul was an emanation from God; and he admired very much the morality of the New Testament. Being suddenly taken ill of a bilious fever on the 6th of April last, he begged his friend Ram-mohuna-raya to procure him the aid of a European physician, which request was immediately complied with; but it was too late—the medicine administered did not produce the desired effect, and he died the very same night, aged 37 years.

"'While all who are engaged in promoting the true welfare of India must deplore the apparently premature death of this valuable labourer in the same cause, we cannot but be thankful to Divine Providence that he was spared to publish this tract, which is so admirably calculated to subserve the interests of truth.'—*Friend of India.*"—(*Calcutta Journal*, No. 208, *Aug.* 1, 1821.)

REGISTER OF ECCLESIASTICAL DOCUMENTS.

British Catholic Board.

AT a meeting of the General Board of British Catholics, held in London, on the 22d of June, 1822, the following Resolutions, proposed by the Right Hon. Lord STOURTON, and seconded by P. E. TOWNELY, of Townely, Esq., were unanimously adopted.

His Grace the Duke of NORFOLK, E. M., in the Chair.

I. That we have beheld with feelings of the deepest regret the rejection, by the House of Lords, of two bills during the present and last Sessions of Parliament: the one directly affecting the happiness and interests of many millions of his Majesty's subjects; the other restoring six most ancient Peers of the realm to their seats in Parliament, which restoration would have afforded hope, confidence and satisfaction, to a large portion of the United Empire.

II. That, in the midst of this gloom, our first duty is to offer our most grateful and sincere acknowledgements to the movers and seconders of these Bills in both Houses of Parliament, and publicly to entreat every Member who voted for these generous and liberal measures to accept our warmest and most affectionate thanks.

III. That, firmly attached, as we are, to the great principles of religious freedom, (without which all civil liberty is imperfect,) and maintaining, as we do, that liberty of conscience is the unalienable right of all men, and detesting every principle or law which persecutes or deprives, on account of his religion, any person whomsoever, of any right or franchise, whether enacted by Protestant or Catholic, we declare publicly before the world, that we will continue to use every legal exertion in our power, to obtain a repeal of those laws by which, for conscience' sake, we are hourly degraded in society, and constantly deprived, though equally taxed, of every political privilege of the constitution.

IV. That we have seen with sentiments of peculiar satisfaction the noble exertions made by a large portion of the press in favour of religious freedom, and have heard it with surprise imputed to us, that we are enemies to the general diffusion of

knowledge. Now, we do most publicly declare, that we are most anxious to see the blessings of education extended throughout the world, towards which, in our respective stations, we largely contribute; convinced as we are, that human happiness will be increased in proportion as the principles of education are engrafted on morality and religion, and in proportion as the governments of nations are just towards their people.

V. That, assembled for the first time since the lamented death of our Secretary, EDWARD JERNINGHAM, Esq., we seize the opportunity, penetrated with sentiments of the deepest grief for his loss, to record our opinion of the many and essential services rendered by him to his fellow-subjects the Catholics of Great Britain.

NORFOLK.

His Grace having left the Chair, the unanimous thanks of the Meeting were voted to him, for his able and impartial conduct therein; and the above Resolutions were ordered to be published.

INTELLIGENCE.

Unitarian Fund Report.

Letter from TRANSYLVANIA, of which a translation was read at the Annual Meeting of the Society, held at Parliament-Court Chapel, London, on May 29, 1822. The Translation will be inserted in the Christian Reformer for next month.

Rever. W. J. Fox, Dalston, near London; *vel Rev. R. Aspland, Hackney*, near London. *Per Viennam, Parisios, Londinum, medio postæ publicæ.*

Reverendissime verbi divini Minister!

ÆSTIMATISSIMAS et gratissimas litteras, de dato Londini, prid. Kal. Maii, MDCCCXXI. typis vulgatas, Professori Theologiæ Socinianorum Claudiopolitano intitulari dignatas, medio postæ publicæ Viennensis, obsigillatè et accuratè allatas, Theologiæ Unitariæ (quæ nominatio Patriæ legibus stabilita, in Transylvania apud quoslibet Religionis asseclas ita in usu est, ut aliter, videlicet Socinianos, Servetianos, &c., compellari nec placeat) Professor in Collegio Unitariorum Claudiopolitano Publicus, qui et Generalis Consistorii Unitariorum commembrum atque Pastor Claudiopolitanus, pridie Kalend. Septembris MDCCCXXI. humillimè et summa cum voluptate accepit et perlegit, aliisque communicavit; abhinc quoque est communicaturus. Eundem Professorem quantocyus Reverentiæ vestræ, medio postæ publicæ, ex mente et consilio Primariorum Unitariorum, similem informationem de Unitariis Transylvanis submissurum plenè confido.

Interea ego infrascriptus Transylvanus Hungarus Unitarius (apud solos enim Hungaros, exceptis paucis Saxonibus et Polonis, jam Hungaris factis eorum successoribus, floruit ab initio, floretque hodie in 120 Ecclesiis 40,000, id est, quadraginta mille animas purè Hungaras constituentibus, sacra Religio toto orbe terrarum rectissimè Unitaria nominata) de ortu et progressu, vicissitudinibus statuque moderno in hoc Principatu (nam in regno Hungariæ nulla Ecclesia Unitaria) brevem aliqualem informationem, Anglicanæ Ecclesiæ Unitariæ scitu dignam, hisce submittere sustineo.

Post fatum Genevæ Michaelis Serveti, sæculo decimo quinto, ex Polonia et a nonnullis Italis, summopere Georgio Blandrata medico et consiliario aulico, in Transylvaniam Religio Unitaria circa annum MDLXII. fuit introducta; per Faustum Socinum viriliter defensa; et e multifariis Principatus Nationum inhabitatoribus inter Hungaros accolas propagata; adeo ut bini Principatus hujus regnantes Hungari Principes, primum Joannes Zapollya Secundus, rex et princeps, mox serius Moses Siculus Nationalis Electus regnans Princeps, utrique cum multis primoribus et consiliariis ministrisque principum præfatam Religionem amplexi fuerint; sed neve subsequis temporibus aliquod impedimentum a cæteris tribus Religionibus earumque profitentibus, Romano-Catholica, Reformata Calviniana, et Augustana Lutherana, jam tum in hocce Principatu receptis et diffusis, in libero exercitio et Principatus publicis beneficiis, officiis Unitariis inferatur: cum iisdem trium Religionum Statibus et Ordinibus potestate legislativa cum Unitariis æquali jure gaudentibus, consensu multorum principum regnantium in conventibus publicis, dictis universorum Regni Statuum et Ordinum, lege publica Religionem Unitariam Status religionem quartam receptam mutuis votis et consiliis, asseruerunt: et formata legali et amicabili unione inter fatas quatuor religiones, strictissimo juramento ad manutentionem Diplomaticam Religionis Unitariæ aliarumque nominatarum trium religionum, universi cujuscunque religionis status et ordines sese obstrinxerunt. Quale juramentum hodie quoque,

tempore mortis et mutatione Imperatorum Austriacorum et directorum Principum Transylvaniæ, non solum a Statibus et Ordinibus Legislatoribus, sed a quibuslibet religionis cujuscunque receptæ et non receptæ (sunt enim, uti Judaica, Græci ritus Orientalis, &c., non receptæ lege, sed tantum toleratæ) asseclis, toties quoties repetitur. Juxta leges fundamentales patriæ nostræ, Principatus Transylvaniæ, Religio Unitaria æquali jure et prærogativa gaudet cum tribus aliis Religionibus, in omnibus Principum, Regni, beneficiis publicis et quibuslibet Cardinalibus Officiis gerendis, in libero quatuor religionum lege receptarum (quarum quarta est Unitaria) exercitio; imo, quoad solum toleratas quoque, (gratia Deo Maximo!) nullum impedimentum, nulla coarctatio; templa, turres, academias, collegia, gymnasia, scholas, propriis sumptibus, extruere, sicut aliis cujuscunque confessoribus, licitè liberum est; nulla fidei fidemque Unitariam confitentium, sub moderno gloriosissimo imperio, persecutio; laudanda in harmonia et mutua tolerantia vivimus, et vivunt nobiscum quilibet Dissentientes.

Confessio, *Catechesis*, necnon liber *Summa Universæ Theologiæ Unitariorum*, lingua Latina typis vulgati, qui pro Cynosura Religionis manibus versantur in Transylvania Unitariorum, aliqua occasione saltem in uno exemplari maximè mererentur Angliam transportari pro usu et scitu Anglorum Unitariorum. Administratio Ecclesiastica et Directio Ecclesiasticorum inter Unitarios in Transylvania peragitur per Supremum ac Generale Consistorium, cujus duo Supremi Curatores Sæculares, unus Superintendens Ecclesiasticus, Claudiopoli residens, Septem Diœcesani seu Tractuales Archidiaconi, vulgo Seniores Pastorum nominati; Assessores Consistoriales plurimi, partim, a parte Cleri, et partim e Sæcularibus. In 120 Hungaris Ecclesiis singulis sunt Pastores, Ludimagistri, Scholæ triviales, Templa, Turres, Campanæ, Ædificia Ecclesiastica, Fundi interni, externi. Verbi divini ministros Unitarios nec regnantes Principes nec Regni Status et Ordines, sed ipsi Unitarii soli salario, capetiis, et frumentis alunt. Collegium Generale Claudiopoli, ubi bene juvenes eruduntur; Gymnasia duobus in oppidis; Scholæ in pagis; publicis, Principum, et Regni dotationibus destituuntur; ex fidelium gratuitis beneficiis extructa, erecta sunt, conservanturque hodie. Studentes subsidium habent nullum; propriis patrimoniis in locis studiorum sese sustentant. Ritus, preces, adoratio, invocatio Divini Numinis, quotidie mane et vesperi in Templis publicis, præmisso cantu e Psalmis Sancti Davidis et Manuali Nationali Cantuali, fit per Parochos, sine charta recitanda precatione: et diebus Dominicis binæ Conciones matutinæ et vespertinæ per Parochos dici solitæ. Preces, conciones, cantus, omnes adorationes, invocationes, lingua nativa Hungarica peraguntur.

Cæterum gratissimam nobis Religionis Unitariæ Anglicanæ notificationem, peramicè et humillimè exosculans, cordicitùs voveo ut Deus omnipotens Reverentiam vestram cum suæ fidei consortibus, diu filicissimè salvum beatum conservet: dehinc quoque relationes nobis Unitariis Transylvanis de statu et progressu Religionum in Anglicanis ditionibus, transmittendas humillimè exorans,

Summa cum devotione permaneo
Reverendæ Dominationis vestræ
Servus et in Christo Frater,
LAZARUS NAGY,
Consessor Unitarius.

Transylvaniæ, Claudiopoli,
Prid. Kalend. Septembris, MDCCCXXI.

Unitarian Association.

Marriage-Act.

Under the superintendence of the Committee the following Bill has been substituted for the one originally proposed, on account of the objections which it was found were entertained to that mode of proceeding.

The present Bill will of course stand over to next Session. In the mean time it is desirable to give it every publicity, and the Committee will readily receive any suggestions that may be made on the subject.

A Bill to alter and amend certain parts of an Act of His late Majesty King George the Second, entitled "An Act for the better preventing of Clandestine Marriages," relating to the due Solemnization of Matrimony.

Whereas, by an Act passed in the 26th year of the reign of his late Majesty King George the Second, entitled "*An Act for the better preventing of Clandestine Marriages*," it was among other things enacted, that "all the rules prescribed by the Rubric in the Book of Common Prayer concerning the solemnization of matrimony, and not altered by the same Act, should be duly observed;" and that "in all cases where banns should have been published, the marriage should be solemnized in one of the parish churches or chapels where such banns had been published, and in no other place whatsoever;" and "that no licence of marriage should, from and after the 25th day of March 1754, be granted by any archbishop, bishop, or other ordinary, or person having authority to grant such licences, to solemnize any marriage in any other church or chapel, than in the parish

church or public chapel of or belonging to the parish or chapelry within which, the usual place of abode of one of the persons to be married should have been for the space of four weeks immediately before the granting of such licence; or where both or either of the parties to be married should dwell in any extra-parochial place having no church or chapel wherein banns had been usually published, then in the parish church or chapel belonging to some parish or chapelry adjoining to such extra-parochial place, and in no other place whatever;" and certain penalties were by the same Act imposed on the solemnization of matrimony in any other place than a church or public chapel where banns had been usually published, unless by special licence from the Archbishop of Canterbury; and all marriages solemnized elsewhere, except those of Quakers and Jews, or marriages solemnized beyond sea, were by the said Act declared to be null and void:

And whereas many of his Majesty's good and faithful subjects, who conscientiously dissent from the doctrine and discipline of the Church of England as by law established, regard the necessity of solemnizing matrimony in a parish or chapel, and according to the rules prescribed by the Rubric in the Book of Common Prayer, as a grievance repugnant to their religious feelings, and have at various times petitioned Parliament to be relieved therefrom:

And whereas it is expedient to grant ease to scrupulous consciences in this respect, without infringing on the general policy of the aforesaid Act:

Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same, That at any time from and after the passing of this Act it shall and may be lawful to and for the occupier of any place which now is or hereafter may be registered or recorded according to law, as and for a place of religious worship, to cause the same to be registered in the court of the archbishop, bishop, or other ordinary having authority to grant marriage licences, within whose local jurisdiction the said place is situated, as and for a place for the solemnization of marriages under this Act; and the registrar of such court is hereby required to register and record the same accordingly, and to give a certificate of such registry to the person or persons requesting the same, for which registration and certificate there shall be no greater fee or reward taken than shillings: And that from and after the expiration of [one year] from such registration, it shall and may be lawful to solemnize marriages in every such place, provided that the same be publicly solemnized with open doors, in the presence of two or more credible witnesses, between the hours of eight and twelve in the forenoon, and likewise subject to the further provisions of this Act: And that such certificate shall be given upon parchment or vellum, and shall or may be in the form or to the effect following, with such variations as the case may require (that is to say)

"I, A B, registrar of the Court of the Archbishop [bishop or archdeacon] of do hereby certify that a certain house or tenement, situate in street, in the town of , and in the parish of , within the diocese [or archdeaconry] of , and which hath been duly registered as a place of religious worship, was on the day of 1822, duly registered in the abovementioned court as a place for the solemnization of marriages, at any time after the day of 1823, under the provisions of an Act of Parliament passed in the third year of his present Majesty's reign, intituled [here set forth the title of this Act]. As witness my hand this day of 1822.

"A B, Registrar."

And be it further enacted, That if, at any time after the expiration of [one year] from the passing of this Act, the banns of marriage shall have been duly published three several Sundays in the proper church or churches, chapel or chapels, without any declaration of just cause or impediment to the marriage proclaimed, between any two parties, either of whom shall be a Dissenter from the Church of England, and shall entertain conscientious objections to the use of the office of matrimony contained in the Book of Common Prayer; then and in such case it shall and may be lawful to and for any such Dissenter, upon presenting a declaration in writing to that effect, which shall be deemed and accepted as conclusive evidence of such dissent, to demand from the officiating minister of each and every parish, chapelry, or ecclesiastical district in which such banns shall have been proclaimed, a certificate in writing under the said minister's hand, specifying the time of each publication, and certifying also that no cause or just impediment had then and there been declared why the parties so proclaimed should not be joined together in holy matrimony; which certificate each and every such minister is hereby authorized and required to give to the party so demanding it, on the payment of one shilling and no more. And no person or persons shall solemnize matrimony between any man

and woman in a place registered for that purpose under this Act, unless it shall plainly appear to him or them, by the exhibition of such certificate or certificates, that the said banns have been duly published according to law in some church or chapel within *five* statute miles of the said registered place of marriage, and that no just impediment to the said intended marriage hath been declared; or unless a licence for the solemnization of such marriage without previous publication of banns, from some person having authority to grant the same, shall have been exhibited to him or them; nor shall any such marriage be proceeded in, if at the time of solemnization any person present shall declare a just and lawful impediment to the same, and shall be bound with sufficient sureties to prove the same.

And be it further enacted, That from and after the expiration of [one year] from the registration of any place as a place for the solemnization of marriages under this Act, it shall and may be lawful to and for any person to pray a licence from the ordinary in whose court the registration has been made, to solemnize a marriage in such registered place, without previous publication of banns, provided that the party so applying do and shall sign a written declaration that the parties proposing to be married are Dissenters, or that one of them is a Dissenter from the Church of England as by law established, and that they are desirous of taking the benefit of this Act; and provided also that the party so applying do and shall truly declare upon oath the state and degree of himself (or herself) and of the person with whom he (or she) intendeth to marry, and likewise the parish or parishes to which they respectively belong, and whether either of them, not being a widower or widow, is under the age of twenty-one years, and that he (or she) the said applicant knoweth of no lawful impediment by reason of any pre-contract, consanguinity, affinity, or any other means whatsoever, to hinder the said intended marriage; and that the usual place of abode of him (or her) the said applicant (or of the other party to the intended marriage, or of both, as the case may be) has been within five statute miles of the registered place where the marriage is prayed to be solemnized, for the space of four weeks next preceding the date of such affidavit. And that it shall and may be lawful to and for any archbishop, bishop, or other ordinary, or person having authority for the granting of marriage licences, and he is hereby authorized, upon the exhibition to him of such a written declaration, and also of such an affidavit as is hereinbefore described, and upon satisfying himself of the truth of such affidavit, and also upon due proof of the consent of every parent or parents, guardian or guardians, whose consent may be required by law to the validity of the intended marriage, to grant a licence for the solemnization of the same at the place desired, on any day within three calendar months from and after the date of the said licence, without any previous publication of banns, and without requiring that the said marriage shall be solemnized by a minister of the Church of England, or according to the rites of the Book of Common Prayer: Provided always, that if any fraud shall have been suggested or truth suppressed at the time of obtaining the licence, then such licence to be void and of no effect in the law, as if the same had never been granted: And that it shall and may be lawful for the person granting the licence to take bond from the person praying the same, for the due execution thereof, in the sum of two hundred pounds of good and lawful money of Great Britain; and that no greater fee or reward shall be demanded or received from any person on account of the said affidavit, licence, or bond, than now is, or hereafter may be, legally demanded and taken from a person of the like degree or estate, in the case of a licence to marry in a parish church, and according to the rites of the Book of Common Prayer.

And whereas, in order to preserve the evidence of marriages, and to make the proof thereof more certain and easy, it is among other things enacted by the aforesaid Act of his late Majesty King George the Second, "That on or before the 25th day of March 1754, and from time to time afterwards, as there shall be occasion, the church-wardens and chapel-wardens of every parish or chapelry shall provide proper books of vellum, or good and durable paper, in which all marriages and banns of marriage respectively there published or solemnized shall be registered; and every page thereof shall be marked at the top with the figure of the number of every such page, beginning at the second leaf with number one; and every leaf or page so numbered shall be ruled with lines at proper and equal distances from each other, or as near as may be; and all banns and marriages published or celebrated in any church or chapel, or within any such parish or chapelry, shall be respectively entered, registered, printed, or written upon, or as near as conveniently may be, to such ruled lines; and shall be signed by the parson, vicar, minister, or curate, or by some other person in his presence and by his direction:" and certain other directions for the making such entries are given in the said Act: *And whereas* the preservation of the

evidence of marriages by means of entries made in parish registers under the care and superintendence of the parochial clergy, has been found by experience to be productive of very great convenience and public benefit, and has been further secured and provided for by an Act of Parliament passed in the 52d year of his late Majesty's reign, intituled "An Act for the better regulating and preserving parish and other registers of births, baptisms, marriages and burials in England:" And it is expedient to subject the marriages to be solemnized under the authority of this Act to the same or the like provisions, in respect of registration, as marriages solemnized according to the rites of the Church of England:

Be it therefore enacted, &c., That in any case in which a marriage shall be intended to be solemnized under the provisions of this Act, and in which the banns of marriage shall have been duly published and certified, as hereinbefore directed, or a licence shall have been duly obtained for such solemnization, it shall and may be lawful to and for either of the parties intending to be married, to give notice thereof in writing, twelve hours at least before the intended solemnization, to the officiating minister of the parish or chapelry within which the place of intended solemnization shall be situated; or, if it be situated in an extra-parochial place, then to the officiating minister of the parish church or chapel nearest thereto; or, in the absence of such minister, then to the parish-clerk or chapel-clerk; and such minister or clerk respectively is hereby authorized and required immediately on the receipt of such notice, or as shortly thereafter as may be, to appoint a convenient time and place for registering the said marriage, within [four] hours after its solemnization, in the usual register book of marriages for the said parish or chapelry; at which time and place the said officiating minister, or in his stead some other minister of the Church of England by him deputed for that purpose, shall attend with the said register book; and the married parties, after the solemnization shall have taken place, shall appear before the said minister, and shall produce their certificate or certificates of banns, or their licence, as the case may be, and also the certificate of registration for the purposes of this Act, of the place of worship where their marriage has been solemnized; and either or both of them dissenting from the Church of England shall declare such dissent: And if either or both of them, being married by licence, and not being a widower or widow, shall be under age, they shall both declare whether their marriage has been had with the consent of parents or guardians required by law; and two credible witnesses at the least, who shall have been present at the solemnization of the marriage, shall declare that they were so present; and thereupon an entry shall be made in the register book, and shall be signed by the parties married, and by such two witnesses as aforesaid, and likewise by the said minister with his proper addition; which entry shall be made in the form or to the effect following, with such variations as circumstances may require: that is to say,

"A. B. of the [this] parish , and C. D. of the [this] parish , were married in this parish [or chapelry] by banns [or licence] with consent of [parents or guardians], this day of in the year , according to the provisions of the statute 3d Geo. IVth. ch. .

"Acknowledged before me,
"I. I.
"[Rector, vicar, curate, or minister, deputed by K. K.]

"This marriage was solemnized between us [A B, C D,] in the presence of [E F, G H]."

And the said minister in every such case is hereby directed, empowered, and required to make such alterations in the printed forms required by law for the registers of marriages as are specified and authorized by this Act; and to number every entry of a marriage under the provisions of this Act progressively, in like manner as if such marriage had been solemnized according to the rights of the Church of England.

Provided also, and be it further enacted, That upon every marriage solemnized and registered under the provisions of this Act, it shall and may be lawful to and for the parson, vicar, minister, or curate, and clerk respectively, of the parish or chapelry within which the same shall be registered, to demand and receive such and no other fees, duties, and emoluments, as they would have been entitled by law or custom to demand and receive, if the said marriage had been solemnized in the parish church or chapel of the said parish or chapelry.

Provided also, and be it further enacted, That in every case of wilful neglect, delay, or unavoidable accident, by which any marriage duly solemnized according to the provisions of this Act shall be prevented from being registered on the day on which it is solemnized, it shall and may be lawful for the Court of King's Bench, on application of either of the married parties, their parents or guardians, and on due proof of the facts within six months after the solemnization, to order

the said marriage to be registered in the proper marriage register, in such form as to the said Court shall seem meet.

Provided also, and be it further enacted, That all marriages which shall have been solemnized and registered according to the provisions of this Act, shall be as valid, binding, and effectual in the law, to all intents and purposes, as if they had been solemnized in a church or public chapel where banns had been usually published before the year of our Lord 1753, and had also been solemnized by a parson, vicar, minister, or curate, of the Church of England, and according to the rites of the Book of Common Prayer; but no further or otherwise.

Provided also, That after the solemnization of any marriage under the provisions of this Act, it shall not be necessary in support of such marriage to give any actual proof of the previous residence of the parties required by this Act, nor that the place wherein such marriage was solemnized was duly registered for the solemnization of marriages under this Act, nor that the same in any case of a marriage by banns was situated within five statute miles of some church or chapel where such banns had been duly published; nor shall any evidence in any of the said cases be received to prove the contrary in any suit touching the validity of such marriage.

Provided also, and be it further enacted, That nothing in this Act contained shall be construed to alter or affect any of the provisions contained in the aforesaid Act of his late Majesty King George the Second, for the due publication of banns; or for the grant of special licences by the Archbishop of Canterbury, and his successors, to marry at any convenient time and place; or for the taking of any oath of office by surrogates; or for making it punishable as felony to solemnize matrimony without banns or licence, or for limiting the time of prosecution for such offence; or for requiring the consent of parents or guardians, or the order of the Lord Chancellor, or other high officers therein named, to the marriages of minors, or for the prohibition of suits to compel celebrations of marriage in *facie Ecclesiæ*; and that the same pains and penalties shall be incurred by any person who, with intent to elude the force of this Act, shall knowingly and wilfully insert or cause to be inserted in the register book of any parish or chapelry, any false entry of any matter or thing relating to any marriage; or falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or act or assist in falsely making, altering, forging, or counterfeiting, any such entry in such register, or falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or assist in falsely making, altering, forging or counterfeiting, any licence of marriage, or utter or publish as true any such false, altered, forged, or counterfeited register, or a copy thereof, or any such altered, forged, or counterfeited licence of marriage, knowing such register or licence of marriage respectively to be false, altered, forged, or counterfeited, as are imposed by the said Act of his late Majesty King George the Second on the like offences, if committed with intent to elude the force of that Act.

Provided always, That this Act, or any thing therein contained, shall not extend to the marriages of any of the Royal Family.

Provided likewise, That nothing in this Act contained shall affect, or be construed to affect, the solemnization of any marriage according to the rites of the Church of England, as by law established, or by a minister of the same, in a parish church or chapel by banns or licence, or elsewhere by the special licence of the Archbishop of Canterbury or his successors, or to affect the jurisdiction of archbishops or bishops, or other persons exercising lawful authority in and over the said Church of England, according to the rules and discipline of the same, and to the laws and statutes of the realm; but such jurisdiction shall remain and continue as if this Act had not passed.

Provided also, and be it further enacted, That this Act shall only extend to England and Wales, and to the town of Berwick-upon-Tweed.

And be it further enacted, That this Act shall be deemed and taken to be a public Act; and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

Manchester College, York.

On Monday the 24th, and to Thursday the 27th of June, was held the Annual Examination of this Academical Institution. On Monday afternoon, during three hours, the Mathematical Classes had their first examination by written papers, containing Answers to Lists of Questions, &c. prepared by them on the spot in the presence of the Examiners, according to the Cambridge method. On Tuesday morning, for five hours, the Students were employed in a similar manner, in order to ascertain their comparative proficiency in the Greek and Latin languages: and in the afternoon, a further examination took place of the Mathematical Classes. Wednesday morning commenced with an examination, on the same plan, of all the

Theological Students in Hebrew, which lasted three hours and a half, closing with the Senior Class translating, *vivâ voce*, a number of passages, selected at the time, from the Prophets and the prophetical books. Short *vivâ voce* examinations then followed on Ancient History, Natural Philosophy, and Classics, (Junior Division,) interspersed with Orations, by Mr. Payne, on "the rapid Diffusion of the Gospel an Evidence of its Divine Origin," including a brief refutation of Mr. Gibbon's Secondary Causes; by Mr. Chatfeild, on the question "Whether the Iliad was the work of more than one Poet;" by Mr. Worthington, on "the Desire of the Praise of Men, as a principle of Action;" by Mr. Bowen, on "the Origin, Structure, and Design of the Book of Job;" by Mr. Tagart, on "Berkley's Theory of the Non-existence of a Material World;" and by Mr. Beard, on the ground of the maxim "*Magna est Veritas, et prevalebit.*" On Thursday, the fourth and fifth year's Students underwent a long and satisfactory examination in Theology; and afterwards the Classes in Modern History, in the Belles Lettres, in the Evidences of Natural and Revealed Religion, in Metaphysics, and Classics (Senior Division). Orations also were delivered, by Mr. Shawcross, on "Religious Controversy;" by Mr. Brown, on "Field Sports;" by Mr. Carter, on "the Assassination of Julius Cæsar;" by Mr. Wreford, on "the Origin of Poetry, and the Sources of the Pleasure derived from it;" by Mr. Mitchelson, on "Fortitude;" and a Sermon on 1 John iv. 19, by Mr. Kell. The Students having enjoyed, during a part of the present session, the advantage of instruction in Elocution, by Mr. Bartley, the Examination was varied and enlivened by Readings, with which, and with the improved mode of delivering the Orations, the Examiners were much pleased.

On the whole, the Examination was highly satisfactory to all who attended it; and it was pleasing to observe, that the mode pursued on the first two days, though it subjected the Students to much greater labour, was much more agreeable to themselves; while to the Examiners it afforded the opportunity of judging much more accurately of the advantage which they had respectively taken of the opportunities afforded them.

The Examination was closed by the following Address from the Visitor:

"Gentlemen,—It now becomes my pleasing duty to close this long and laborious Examination by returning you our best thanks for the attention and patience with which you have submitted to it; and I assure you, that I do not propose to add to your fatigue by detaining you for many minutes longer. For your encouragement I shall begin with promising you, that every means shall be used to shorten it in future years; as far as this can be done, consistently with securing the obvious advantages arising from the intermixture of a mode of examination, which has long been pursued with so much success in the University of Cambridge; but the details of which, as we become more familiar with it, will certainly admit of some considerable improvements.

"I have the pleasure to congratulate you, in the name of this assembly, on the good advantage which you appear to have generally taken of the opportunity which the Committee have this year provided for you, of improving in the important art of Elocution; and though I cannot go so far as to say that there is not, still, some peculiarity of tone remaining, which I trust will, in another year, give way to a completely natural and easy delivery, or that there is not room for further advancement towards a deliberate, distinct, and forcible utterance, and towards keeping up a full volume of voice without falling, to the very close of the sentence; yet I cordially admit, that there is a very great improvement in the manner in which your several discourses have been read, and that I have been much pleased with the other specimens of elocution which have been exhibited. I have been particularly gratified to observe, that there does not appear to be any tendency towards a *fine* delivery, or a theatrical mode of speaking or gesture, which I take as a proof of the judgment of your teacher, and of your own good taste. Finery, indeed, and ornamental decoration, I conceive to be in general out of place on most, if not all the occasions, on which gentlemen can be called upon to address the public in the course of civil and active life; and entirely so in addresses from the pulpit, where the earnest and affectionate manner which nature dictates to one who is duly impressed with the importance of his subjects and the best interests of his hearers, is apt to lose its effect on the minds of the judicious, when adulterated with the tricks of artificial oratory.

"In the discharge of a pleasing part of my annual duty, I have the pleasure to inform this assembly, that the Prizes for Diligence, Regularity, and Proficiency, are awarded to Mr. Beard, Mr. Worthington, and Mr. Tagart; the Mathematical Prizes, by a Friend to the College, to Mr. Worthington and Mr. Busk; the Prize for proficiency in Elocution, agreeably to the decision of Mr. Bartley, to Mr. Brown; for the best delivered Oration, to Mr. Tagart.

"A Prize of Two Guineas was pro-

posed at the beginning of the present session, by Robert Philips, Esq. of the Park, to the best Classical Scholar. It was thought advisable that the competition for it should be opened to the Junior Class; and it has, accordingly, been awarded as follows:—To Mr. Beard, in the Senior Class, Books of the value of One Guinea; and to Mr. George Lee, in the Junior Class, a Book of the same value. The attainments of Mr. Brown, of the same Class, place him nearly on a level with the successful candidate.

"A Prize, of the value of Five Pounds, was offered by a Friend of the College, under the signature of Euelpis, for a translation of a passage, not less than six octavo pages in length, from some English historian, into Greek, the style and dialect of Xenophon being taken as a model. The passage selected was from Mitford's History of Greece, Vol. I. pp. 68—74 (8vo. ed.). The Prize has been adjudged to a Translation which has for its motto, "*Si quantum cuperem possem quoque, &c.*; the letter accompanying it, inscribed with the same motto, is found to be subscribed John Relly Beard. Another translation, very creditable to the diligence of the author, has also been given in, bearing the motto, "*Conamur tenues grandia.*" If the author choose to claim it, he has now an opportunity of doing so, by rising up and acknowledging it as his. (*Acknowledged by Mr Payne.*)

"I have heard it hinted that the system of Prizes is objectionable, as exciting more of jealousy than emulation; as holding out an improper motive to exertion to one set of Students, and extinguishing all motives to it in another set, when once they have ceased to expect a prize. But I should feel the discharge of this part of my duty very much abated as to the satisfaction attending it, if I could suppose that the trifling distinctions thus conferred on some should produce any such unpleasant effect in the minds of others, as if an implied censure were thereby necessarily passed upon those who are not so distinguished. I hope that gentlemen who are members of this Society are actuated to the diligent pursuit of their studies by higher and better motives—the approbation of their parents and other friends; the prospect of honour and usefulness in the world, and rewards of a nobler nature still; and that if these sprigs of laurel, plucked in their way through the academic grove, afford a little temporary gratification, any momentary feeling of disappointment, if at all awakened in others, will speedily be laid asleep in the feeling of congratulation with their more successful friends. I am sure there will be a generous sentiment of regret in the mind of more than one who have succeeded, that that young friend* is absent through ill health, who, if he had been present, would undoubtedly have maintained the honourable station of former years.

"It may probably have occurred to many, that some events have occurred since our last meeting, which may seem to require some brief notice. At least I should feel *myself* inexcusable if I should have closed this Address without adverting to the blank which we must all feel in the absence of that inestimable person—my father's friend, my own friend, and my children's friend—the patroness of every benevolent and useful institution; to whom this College in particular owes a great part of its prosperity and success; to whose kind notice and friendship most of your predecessors, my young friends, have been so deeply indebted, and who used to grace the close of these Anniversaries with her mild and venerable presence. She, however, "came to her grave in a full age, like as a shock of corn cometh in its season;" and we felt disposed to hail her peaceful and easy passage to her great reward. There are other blanks,† which will occur to those who have been accustomed to attend these yearly meetings, for which it may seem not so easy to account, and in which some of us may find it difficult perfectly to acquiesce. But on these it is not for us to enlarge; we would not disturb either your composure or our own; it is rather our wish to bow to the disposals of Infinite Wisdom, and endeavour to habituate ourselves to the practical conviction, that all His disposals are ultimately for the best.

"Let us, before we part, commit ourselves to Him, in whose presence we shall still remain the favoured objects of his bounty, however divided by absence from each other in the present world, or even though separated for a time by worlds themselves."

The company then adjourned after a short devotional exercise, highly gratified with the proceedings of the week. At dinner, on Wednesday and Thursday, were present, besides the Tutors, Joseph Strutt, Esq., *President;* Robert Philips, Esq., Robert Philips, Jun. Esq., Robert Busk, Esq., James Darbishire, Jun. Esq., C. H. Dawson, Esq., J. C. Langlands, Esq., Thomas Martineau, Esq., J. Worthington, Esq., G. W. Wood, Esq., *Treasurer;* and the Rev. Messrs. Dean, Grundy, Horsfield, Kentish, Lee, Robberds, *Secretary*, Shepherd, C. Wallace, and Turner, *Visitor*.

V. F.

* Mr. John Howard Ryland.

† See Mon. Repos. for Oct. and Feb. last.

Kentish Unitarian Association.

THE Annual Association of the Kentish Unitarian Baptist Churches, was held at Canterbury, on the 7th of May last.

An appropriate sermon was delivered by Mr. Pound, of Dover, from John iv. 38: "Other men laboured, and ye are entered into their labours." The worthy preacher took occasion from these words to expatiate, in a forcible manner, on the necessity of making every possible exertion to promote that cause which had, under Divine Providence, been preserved and handed down to us by the instrumentality of our persecuted forefathers.

At the close of the public service, the business of the Association commenced; Michael Kingsford, Esq., in the Chair.

Owing to the general feeling produced by the irreparable loss of a late venerable friend, *Mr. Sampson Kingsford*, whose constant exertions had associated his name more or less with every article which came under consideration, the business proceeded with a kind of melancholy satisfaction; for it could but be remembered, that the place of meeting had been the scene of his ministerial labours for more than fifty years.

Mr. Harding's Missionary labours amongst the Kent and Sussex Unitarian Baptist Churches, formed a prominent feature of the proceedings. This mission was set on foot by the friendly co-operation of the Committee of the Kent and Sussex Unitarian Christian Association; and it affords the writer great pleasure that he is enabled to announce the probable continuance of a plan which appears already to have done much in promoting the cause of rational Christianity.

Upwards of 70 ladies and gentlemen sat down to a frugal dinner at the Fleece Inn, and nearly 200 took tea, according to usual custom, in the chapel, and the whole day was spent in Christian harmony.

The next Association will be held at Bessel's Green, near Seven Oaks, and we have the pleasure of adding, that *Mr. Gilchrist* is requested to preach on the occasion.

B. M.

Dover, July 1, 1822.

Dudley Double Lecture.

ON Whit-Tuesday, June 4, 1822, the Annual Meeting of Ministers, denominated the Double Lecture, took place at Dudley. The Rev. James Scott, of Cradley, conducted the devotional services. Two interesting discourses were delivered on the occasion. The former by the Rev. Robert Kell, of Birmingham, from Acts ii. 1—4: "And when the day of Pentecost was fully come," &c.: the latter by the Rev. Joseph Guy, of Birmingham, from 2 Tim. iv. 5: "Do the work of an evangelist; make full proof of thy ministry." Thirteen ministers were present, and the congregation was numerous.

J. H. B.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales, was held at Gelli-Onnen, on Wednesday, the 26th of June last. Mr. Philips, of St. Clears, introduced, and Mr. Thomas Evans, of Aberdâr, preached from 1 Tim. iv. 11.

The subject discussed after the service was, *The difference, if any, between practical and controversial preaching.*

The next Meeting is to be held at Pant-y-Defaid, Cardiganshire, on the 26th of September next, at which J. James, of Gelli Onnen, was requested to be the preacher.

J. JAMES.

July 2, 1822.

Annual Meeting of the South Wales Unitarian Society.

THE Annual Meeting of the South Wales Unitarian Society, was held at Swansea, on Thursday, June 27. The Rev. J. Thomas, of Pant-y-Defaid, preached in Welsh, and the Rev. Dr. Carpenter in English, in the morning; and the Rev. Dr. T. Rees in English, in the evening. The devotional services were conducted by the Rev. J. Evans, of Carmarthen, in Welsh, and the Rev. B. Mardon, of Glasgow, in English.

The audiences were numerous, including visitors from distant parts of Glamorganshire, Carmarthenshire, and Cardiganshire. Between sixty and seventy gentlemen dined together at an inn, and other considerable numbers were provided with refreshments in other places.

The Meeting was altogether highly gratifying and animating to the friends of Unitarianism, as affording evidence of the growing strength of the cause in South Wales.

The next Annual Meeting is to be at Capel-y-Groes, in Cardiganshire, and the Rev. John James is to be the preacher.

R. AWBREY.

Swansea, July 16, 1822.

Kent and Sussex Unitarian Christian Association.

THE Eleventh Anniversary of the *Kent and Sussex Unitarian Christian Association*, was held at Cranbrook, on Wed-

nesday, June the 26th. Mr. G. Kenrick preached on the occasion from the concluding clause of Luke vii. 22: "To the poor the Gospel is preached," shewing that Unitarianism is that Gospel, and that it is infinitely better suited to the capacities and wants of the industrious classes, than the tenets to which it is opposed. Such were the combined excellencies of this discourse, both as it respects its composition and its delivery, that they can be estimated only by its being heard from the lips of the preacher. The writer must be content with expressing his cordial sympathy in its benevolent design; may it have proved efficacious in promoting in the auditory, whose attention it so powerfully arrested, and particularly in that numerous and respectable class to whom it more immediately related, those convictions and those salutary impressions, for which it was so eminently calculated. That it *has* produced such effects in no ordinary degree, there is every reason to conclude.

After the service, the Report of the Committee was read, including the journal of Mr. Harding, who has in the course of the last year been engaged by the Unitarians of these parts, in the capacity of their Missionary. Some extracts from his journal have already appeared in the Christian Reformer, and have been adopted in the Report of the Unitarian Fund. The engagements of Mr. Harding from the commencement of his labours in October last, have been various, and his success in the several objects has been, all things considered, highly satisfactory and encouraging. His applications, being supported by the Resolutions of the Committee of the Association, have proved effectual in uniting the exertions of almost all our churches; which, with the friendly and generous assistance of the Unitarian Fund Committee, in concurrence with that of the Unitarian Baptists in London, has enabled him to enter upon the undertaking. He has been employed on the Sabbaths in conducting the services of several of our churches which have no stated ministers; and much of the intervening time has been employed in announcing Unitarianism where it was previously little known. In Queenborough and Hastings he has introduced Unitarian preaching in the first instance, and has excited a considerable degree of public attention. In Sheerness he has been the leading instrument of re-uniting the "little flock" into a regular society, and of making a permanent accession to their number. Having at his suggestion formed a Fellowship Fund, they are now carrying on their services and conducting a Sunday-school by their own exertions. In the course of a little more than five months, when his report closed, Mr. Harding had travelled 733 miles, and preached 74 times. A vote of thanks was passed to the Committee of the Unitarian Fund for the liberal grant of £20, and for their friendly aid in forwarding the undertaking by the occasional labours of Mr. Wright. Thanks were also voted to the Unitarian Baptist Committee, and to those churches and individuals who, though not previously members of the institution, have generously co-operated with them in carrying this object into effect. The Society resolved on using their utmost exertions toward continuing Mr. Harding in his present "useful and animated career of missionary preaching."

The business of the day having closed, the Society now retired to partake of a common repast. The afternoon was spent with much harmony and friendly intercourse. Some appropriate sentiments were given, which called forth addresses from Mr. Holden, Mr Kenrick, Mr. Harding, and several other friends. Among others, the memory of that good man and liberal supporter of benevolent institutions, Mr. Sampson Kingsford, was not forgotten, which gave occasion to some excellent remarks from his intimate friend and coadjutor, Mr. Benjamin Marten. Mr. Paine, who a few years since wrote two excellent Letters to a Clergyman in Defence of Unitarianism, which obtained a rapid circulation, addressed the Meeting on occasion of his having again been engaged in a similar contest with one of that order. His sound refutation of the general charge that his principles were erroneous, had received no other notice from his clerical opponent, than that of the almost immediate return of his Letter. Such methods of shutting out the approaches of light are but too congenial with the principles of an *establishment*, which attempts to say to advancing knowledge, Hitherto shalt thou come, but *no further*.

T. P.

June 30, 1822.

Eastern Unitarian Society.

THE opening of the New Chapel erected by the Unitarian congregation at Diss took place on Wednesday evening the 26th June. The building is delightfully situated in a field adjoining the town, which overlooks a large piece of water, and is constructed in every way most tastefully and judiciously. There is nothing about it showy or extravagant, but all is substantial and convenient. It is calculated to seat about 300 hearers. The congregation at Diss is not a numerous one, and the erection of such a

place of worship is highly creditable to the piety and liberality of its founders. May "peace dwell within the walls" of their church. The service was opened by an appropriate Hymn; after which, Mr. Valentine (the minister of the place) pronounced the introductory prayer and read the Scriptures. Mr. Scargill, of Bury, delivered the succeeding prayer; after which, the following Hymn (written for the occasion by one of the congregation) was sung:

I.

God of our fathers! though on high
Above the unapproached sky
In beams of light thy dwelling be,
We rear this house on earth to Thee.

II.

Now may thy Spirit bless the place!
And whensoe er we seek thy face,
Thou, Lord, in all thy mercy come,
Our minds inform, dispel our gloom.

III.

With Christian faith our souls inspire;
With Christian hope our spirits fire;
While Christian love o'erflowing, free,
Pursues the work begun in Thee.

IV.

In every heart thy temple rear:
Thee, and Thee only may we fear:
Deep in our souls thy name record,
The Servants of the living Lord.

V.

Our earthly temples pass away;
Man fades, more weak, more frail than they;
But thou, O Lord, for ever sure,
Through rolling years shalt still endure.

Mr. Madge, of Norwich, then preached from Psalm c. 4: "Enter into his gates with thanksgiving, and into his courts with praise." It was a sermon worthy the occasion, and worthy the preacher, and was heard with deep attention and interest by a crowded audience.

On the Thursday morning the Yearly Meeting of the Eastern Unitarian Society was held. Mr. Bowles, of Yarmouth, began the service by prayer and reading the Scriptures, after which, Mr. Perry, of Ipswich, prayed; and Mr. Fullagar, of Chichester, preached from Isaiah xxxv. 8: "The wayfaring men, though fools, shall not err therein." In the course of the Sermon the arguments used by Protestants of the Church of England at the time of the Reformation, against the corruptions of the Church of Rome, and particularly against the doctrine of Transubstantiation, were applied to the corruptions which yet remained in most Protestant Churches, and it was most convincingly shewn, that, tried by the test to which Popish errors were subjected, modern orthodoxy must be discarded as untenable and unscriptural. There is some reason to expect that both the above Sermons will be given to the public. After service, the business of the Society was transacted; Meadows Taylor, Esq., of Diss, in the Chair. The opening a new Chapel for Unitarian worship at Harleston, a market-town upon the borders of Suffolk, was noticed, and there appears every reason to hope, that, with the assistance of Mr. Valentine, who conducts the service every Sunday morning, a permanent interest may be established there. The Society recorded in the strongest terms their protest against the persecutions which, to the disgrace of those who profess to call themselves Christians, have been carried on within the last year against unbelievers, believing that such practices are in direct opposition to the spirit of the gospel, and calculated to bring into notice publications which would otherwise have been unnoticed and disregarded. James L. Marsh, Esq., and Mr. Edward Taylor, were re-elected to the offices of Treasurer and Secretary: and it was unanimously resolved, that an Address be presented to the venerable Bishop of the Diocese, in order to convey to him the thanks of the Unitarians in those counties with which he is connected, for the truly liberal spirit which he has shewed to Christians of all denominations, and for his valuable and disinterested labours in promoting the cause of civil and religious liberty.

Fifty-six gentlemen afterwards dined together at the King's Head Inn, Diss; George Watson, of Saxlingham, Esq., in the Chair. During the afternoon, the Chairman noticed, in terms of well-merited eulogy, the liberality of the Diss congregation in having erected so handsome and commodious a building for public worship. Meadows Taylor, Esq., returned thanks on behalf of the congregation. The absence of Mr. Aspland, and especially the afflicting cause of it, were the subjects of general regret, and a hope was expressed that he would favour the Society by his attendance at their next Anniversary at Bury St. Edmunds. Mr. Toms, Mr. Madge, Mr. Fullagar, Mr Richard Taylor, of London, Mr. Henry Taylor, of Liverpool, and the Secretary, severally addressed the company, on subjects connected with the interests of the Society, and of the great cause of civil and religious liberty.

Warwickshire Unitarian Tract Society.

The members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, held their Annual Meeting at Kidderminster, on Tuesday, July 2, 1822. The Rev. Samuel Fawcett, of Yeovil, whose presence, on such an occasion, in his native town, was peculiarly gratifying to his friends, began the religious services of the day with prayer and reading the Scriptures. The Rev. James Hews Bransby, of Dudley, offered up the general prayer; and the Rev. Joseph Hutton, of Leeds, preached from James ii. 18: "Yea, a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." The preacher was evidently heard with the most lively interest; and the writer of this brief notice ventures to renew the expression of his hope, that Mr. Hutton will prevail upon himself to print his discourse, in compliance with the earnest wishes of the meeting.

About forty members and friends of the Society afterwards dined together, J. T. Smith, Esq, being in the Chair; and in the course of the afternoon several gentlemen addressed the meeting, on subjects connected with the interests of Christian truth, liberty and virtue.

J. H. B.

Unitarian Association for Hull, Lincoln, Doncaster and Thorne.

The Annual Meeting of this Society was held at Hull, on Wednesday and Thursday, 3rd and 4th July. The Rev. W. Bakewell, of Chester, introduced the service on Wednesday evening; and the Rev. G. Harris, of Bolton, delivered an eloquent and most animating discourse on the Causes of Infidelity, from Isa. lii. 5. The preacher having noticed the great alarm lately excited by the supposed prevalence and increase of scepticism, particularly that species of unbelief which is known by the name Deism, and having admitted that such sentiments did exist, much to the injury of society, and that they afforded a just subject of regret to all pious Christians, proceeded to shew in what they originated, and for what they were still indebted for their support. He stated two of the principal causes of Infidelity: the first of which was to be found in the gloomy, repulsive and contradictory sentiments of reputed orthodox writers, which, having been too generally identified with the genuine principles of the gospel, had caused the understandings of reflective men to revolt, and had induced them to discard the Christian system. The argument was ably supported by a review of the opinions expressed in the writings of some of the most celebrated orthodox divines, by a reference to the system of religious belief established in those countries which have been most distinguished for the growth and spread of infidelity, and by an appeal to the declarations of Deistical writers themselves. Another of the causes to which Infidelity was said to owe its origin, was the illiberal and persecuting conduct of the professed believers in the gospel.

On Thursday morning, the Rev. C. Wellbeloved, of York, preached from Philipp. ii. 5—9. The discourse was fraught with sound criticism and judicious observation, and afforded a most satisfactory explanation of the manner in which this much controverted passage of Scripture ought to be understood. The difficulties on the side of Trinitarianism were shewn to be irreconcileable; while, upon a more rational principle of interpretation, the text appeared to convey a consistent, appropriate and beautiful meaning.

On the same day, the friends of the Institution dined together, in number sixty-nine, and were much gratified with the strength which their cause seemed to have acquired since their last meeting.

In the evening the Rev. G. Harris delivered a discourse from Luke vii. 22: "To the poor the gospel is preached," in which he endeavoured to shew that the doctrines now improperly termed *Evangelical* are not taught in the writings of the Evangelists; but that they are directly at variance with the sentiments contained in these interesting portions of the sacred volume.

The three services were numerously attended. On Thursday evening, the Chapel in Bowl-Alley Lane was crowded to excess; and so strong was the interest excited in the minds of the inhabitants of the town, that on the Sunday following, when Mr. Harris again preached, numbers of persons were unable to obtain admission into the chapel.

This Institution has already been productive of important effects in the town and neighbourhood of Hull. It has brought into more general notice the sentiments of Unitarians, and tended much to diminish the prejudices formerly entertained against them. In the end it will, no doubt, prove eminently serviceable to the cause of rational Christianity.

W. W.

THE Annual Meeting of the Trustees of Manchester College, York, will be held at Cross-Street Chapel Rooms, Manchester, on Friday the 2d August next, at Eleven o'Clock in the forenoon.

J. G. ROBBERDS,
S. D. DARBISHIRE,
Secretaries.

Manchester, July 12, 1822.

THE Rev. GEORGE KENRICK has accepted the pastoral charge of the Unitarian Church at *Maidstone.*

SOME late proceedings in Parliament and in the Scottish courts of law have exposed the abominable system of libelling, lately adopted by persons high in office, and in various ways connected with the Government, in that country, in order to overwhelm every independent politician. The infamous scheme is defeated by its exposure, and its plotters and abettors, whatever be their rank and talents, are consigned to public contempt.—Meaner tools, in what hands remains to be seen, are still carrying on the same disgraceful mode of political warfare in England. These creatures, who brandish the tomahawk and the scalping knife, and whose object it is, by base and cowardly calumnies, to frighten public men from the path of patriotic duty, will we hope be tracked to their dens and dragged forth, their employers and patrons by the side of them, to the indignation of the country: in the mean time, it is satisfactory to observe that virtuous men, who are commonly devoted to the measures of Government, feel and express proper abhorrence of these ruffians of the pen. Thus the *Christian Observer* says, in its Number for June (pp. 381, 382),—"We are increasingly grieved that among any of the professed friends of good order and constituted authorities in Church and State, there should be found so gross an inconsistency and dereliction of principle, as is indicated in the wide circulation of such a publication as the John Bull *Sunday* newspaper, the libellous and disgraceful character of which has been recently decided by a court of law, in perfect accordance with the feelings of every well-disposed mind."

Cambridge, June 7. The Chancellor's Gold Medal for the best English Poem by a resident Under-Graduate, was yesterday adjudged to Mr. JOHN HENRY BRIGHT, of St. John's College—Subject, "Palmyra."

Oxford, June 19. The Essays to which the Chancellor's Prizes had been awarded, were recited in the following order:

Latin Essay. "An re vera prævaluerit apud Eruditiores Antiquorum Polytheismus," by Mr. J. B. OXLEY, of Oriel College.

Latin Verse. "Alpes ab Annibale superatæ," by Mr. F. CURZON, of Brazenose.

English Essay. "On the Study of Moral Evidence," by Mr. W. A. SHIRLEY, of New College.

Sir Roger Newdigate's Prize.—English Verse. "Palmyra," by Mr. A. BARBER, of Wadham College.

Rare and Select Historical and Theological Tracts connected with Nonconformity.—The Rev. Mr. Redford, of Uxbridge, proposes to publish, by subscription, an octavo volume of about 600 or 700 pages, containing a selection of very choice, rare and interesting tracts, connected with the History of Nonconformity. At present it is intended to include in the volume, *The Discourse of the Troubles at Francfort*, &c., 1577; several of the celebrated *Marprelate* tracts; a few tracts by the early *Independents* or *Brownists;* Vincent Alsop's *Mischief of Impositions;* Marvel's *Rehearsal Transprosed*, and *Answer to Danson;* Palmer's *Vindication of the Dissenting Academies* against Wesley, 1760; Clegg's *Life of Ashe;* Defoe's satirical tract, called *The Shortest Way with Dissenters*, &c. &c. &c. As the object in this publication is not gain, but the preservation of works deeply interesting to every Dissenter, though nearly extinct, it will not be undertaken unless a sufficient number of names be transmitted to cover the expense; which it is supposed will not exceed twelve or fourteen shillings. The tracts contained in the volume will be a *literal reprint* from the earliest and best editions, and without abridgment. The names of persons disposed to encourage this undertaking, should be transmitted without delay to Mr. Hamilton, 33, Paternoster Row.

Ecclesiastical Preferments.

Rev. R. LAURENCE, D. C. L., Canon of Christ Church, and Regius Professor of Hebrew at Oxford, to be Archbishop of *Cashel* (not Bishop Alexander, as stated p. 389).

Very Rev. Archdeacon BISSETT, to be Bishop of *Raphoe* (not of *Down* and *Connor*, as stated p. 389).

Rev. A. NICOL, M. A., of Baliol College, to be Canon of Christ Church, and Professor of Hebrew in the University of Oxford, vacated by the promotion of Dr. *Laurence.*

Rev. G. GASKIN, D.D., to a Prebend in *Ely* Cathedral.

Rev. C. Lloyd, D. D., to be Canon of Christ Church, Oxford, and Regius Professor of Divinity in the room of the Rev. Dr. *Hodson*, deceased.

Very Rev. the Dean of Hereford (Dr. Carr, of Brighton) to a Prebendal Stall in that Cathedral.

Hon. and Rev. R. Bagot, a Prebend of St. George's Chapel, Windsor, *vice Heath*, deceased.

The Bishop of Chester has obtained a grant to raise every benefice in his diocese under 50*l.* to that amount.

Receipts of Religious Charities, 1821.

British and Foreign Bible Society .	£103,802	17	1
Society for promoting Christian Knowledge	53,729	9	3
Church Missionary Society . . .	32,975	9	7
London Ditto . .	29,437	13	4
Wesleyan Ditto . .	26,883	5	5
Society for propagating the Gospel in Foreign parts . . .	19,513	11	0
Baptist Missionary Society (about) . .	14,000	0	0
General Baptist Ditto (about) . . .	1,000	0	0
Moravian Missionary Society . . .	7,192	18	5
Society for Conversion of Jews . . .	10,689	13	9
Naval and Military Bible Society . .	2,040	4	2
Religious Tract Society	9,261	3	0
Prayer Book and Homily Society . .	2,056	15	8
Hibernian Society .	5,372	5	6
Church of England Tract Society . . .	514	11	10
Society for Relief of Poor Pious Clergymen . . .	2,219	0	5
Continental Society .	1,074	12	6
London Female Penitentiary . . .	4,075	19	0
African Institution .	1,124	0	0
Sunday School Society for Ireland . .	3,193	6	6
Hibernian Bible Society	5,679	11	10
British and Foreign School Society (about)	1,600	0	0
Irish Religious Book and Tract Society .	3,943	0	0
Sunday-School Union Ditto . . .	1,762	4	5

Mr. Lawrence's Retractation.

Mr. Lawrence's "Lectures" have given rise to much discussion and controversy, civil, legal, metaphysical and theological; displaying to the historian one of the features of the present times. The subject has received at least its share of attention in this work. At the close of our report of the proceedings in Chancery on this matter, in the last Number (p. 389), we inserted, from the Monthly Magazine, a paragragh relating to Mr. Lawrence's reappointment as Surgeon to Bethlem Hospital; but the Editor of that Journal has published, in the present Number, the following letter of Mr. Lawrence's, which we think it right to reprint, since, if it does not alter the state of the case generally, it relieves his opponents from some portion of that odium of intolerance under which they seemed to lie. Ed.]

"*College of Physicians, April* 16.

"Dear Sir,

"The renewed publication by others, over whom I have no controul, of the work which I suppressed three years ago, induces me to offer a few observations on the subject; and to present them through you, to the Governors of Bridewell and Bethlem. The motives and circumstances of the suppression in question, are detailed in a letter to Mr. Harrison, through whose medium it was communicated to the Governors of the two Hospitals; and this letter, I conclude, is entered on the minutes of their proceedings. Further experience and reflection have only tended to convince me more strongly that the publication of certain passages in these writings was *highly improper*; to increase my *regret* at having sent them forth to the world; to make me satisfied with the measure of withdrawing them from public circulation; and consequently firmly resolved, not only never to reprint them, but also never to publish any thing more on similar subjects. Fully impressed with these sentiments, I hoped and concluded that my Lectures would in future be regarded only as professional writings, and be referred to merely by medical readers. The copies which have gone out of my possession, from the time when the sale was discontinued to the late decision of the Lord Chancellor, which has enabled all who may choose to print and publish my Lectures, have therefore been granted only as matters of favour in individual instances to professional men, particularly foreigners, or to scientific and literary characters. My expectations have been disappointed by the piratical act of a bookseller in the Strand, named Smith. When his reprint of my Lectures was announced, I adopted the only measure which could enable me to continue the suppression of the work, namely, an application to the Court of Chancery for an injunction against this person, being

encouraged by the decided favourable opinions of the two eminent counsel before whom the case was laid. The course of argument adopted by these gentlemen, in the proceedings which ensued, was that which they deemed best calculated to attain my object—the permanent suppression of the book. It is not to be regarded as a renewed statement, or defence on my part, of opinions which I had already withdrawn from the public, and the continued suppression of which, in conformity to my previous arrangement, was my only motive for incurring the trouble and expense of a Chancery suit. As to the charge of irreligion again hinted at in the Court of Chancery, I beg to repeat what I have already expressed in my letter before alluded to, that I am fully impressed with the importance of religion and morality to the welfare of mankind, that I am most sensible of the distinguishing excellencies of that pure religion which is unfolded in the New Testament, and most earnestly desirous to see its pure spirit universally diffused and acted on.

"WILLIAM LAWRENCE.

"*Sir R. C. Glynn, Bart.*,
"*President of Bridewell and Bethlem*,"
&c.

AMONGST the benevolent institutions that are entitled to the highest praise may be ranked "The Irish Society, for Education in the Irish Language." It was formed in Dublin, in 1816. Its object is "to instruct the Native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of the English." The plan of the Society is to use, in general, in its books, the Irish character, as affording the greatest facilities for reading, but to accompany it by an English translation, in parallel pages or columns, as adapted to further the acquisition of English. The school-masters must all be qualified to teach their pupils to translate Irish into English. The schools are both stationary and on the circulating plan, and are established or carried into the remotest and least instructed parts of the country, where the Irish tongue prevails. By the last accounts, it appears that the Society has forty-seven stationary schools, containing 2078 scholars, of whom 888 are adults: besides these, six masters, on the Circulatory system, inspect and controul ten schools each; forming a total of 107 schools under the protection of the Society. Sunday-schools have been established in the neighbourhood of each fixed station, and schools are about to be formed in some of the jails. In the distribution of the Scriptures, the Society is assisted by the British and Foreign Bible Society. The Scriptures in the Irish character are publishing under the care of Mr. Thaddeus Connellan: the books of Genesis and Exodus have appeared.—Several societies auxiliary to this have been instituted. The Irish Society for London has circulated an address, which states that of the 6,800,000 and upwards, ascertained by the late Parliamentary Census, to be the population of Ireland, the number who speak Irish alone is above 2,000,000; that all attempts to extirpate the Irish language have failed; that though six or seven centuries have elapsed since Henry's conquest, Irish is now spoken by a number exceeding the population of his time; and that Irish has spread among the English in proportion to their number, as much as English has spread among the Irish. It is added, that where the Irish language is spoken, there is a strong prejudice against the English language, Bible and type. Even where English is used, Irish is the language of social intercourse and family communion.

PARLIAMENTARY.

HOUSE OF LORDS, JUNE 21.

Catholic Peers' Bill.

(See p. 389.)

Lord HOLLAND presented a petition from the Corporation of Nottingham, and the Earl of ALBEMARLE one from the parish of Clerkenwell, praying that the Bill might pass into a law. Some petitions were also presented on the other side. "Several of these petitions (says the *Times*' report) purported to be from *Protestant Dissenters*, and one was, we understood, from Mr. Huntington, the son of the preacher of that name." Earl GREY, on one of the above petitions being presented, rose, not, as he said, to oppose the receiving of such petitions, but to point out the very little weight which could be attached to them, as none of them came from public bodies, or had been agreed to at a public meeting, but were all signed in a private and secret manner. Lord REDESDALE thought that the observation of the noble Earl, instead of being an objection, was a recommendation to the petitions. *They were more entitled to consideration than if they had been carried amidst the clamour of a public meeting.* Earl GREY could not agree with the noble and learned Lord in his preference. The LORD CHANCELLOR concurred with his noble and learned friend in giving preference to petitions privately

signed, as he conceived *there was no opportunity for deliberation amidst the confusion of public meetings.*

The Duke of PORTLAND then moved the Second Reading of the Catholic Peers' Bill, in a short speech, in which he argued that it was incumbent on those who opposed the Bill to shew that some danger was to be apprehended from Roman Catholic Peers sitting in that House: if this was not done, their Lordships were bound to agree to a measure which only restored those Peers to their rights.

Lord COLCHESTER opposed the Bill. He pleaded, that the exclusion of Catholics from Parliament was a principle of the Revolution, which was again recognized in the articles of the Scottish Union. He declared himself in favour of the most perfect toleration, but expressed his fears of Roman Catholic principles, and his alarm at the revival of the Jesuits and the monastic institutions, and his disapprobation of any other than Protestant worship in our fleets and armies. When a door was once opened to innovations by this Bill, he did not know what demands might be made. He concluded by moving that the Bill be read a second time this day six months.

Lord ERSKINE said he would rather perish than give his consent to any measure which could violate or weaken the constitution, and he supported the present Bill because it was calculated to strengthen the constitution, by extending its benefits. There had been no idea of excluding Catholic Peers till the 30th of Charles II., and the whole foundation of that was the Popish Plot, which had no other foundation than the testimony of Titus Oates, whose discoveries were not, as had been said, the act of God, but the instigation of the Devil. Circumstances and cases no longer existed to justify, or even afford a pretence for, the exclusion that was then thought necessary.

The LORD CHANCELLOR was of opinion that this Bill demanded nothing more or less than unlimited concession to the Roman Catholics. He wanted securities for the Protestant Church of England. He had never seen such nonsense as the Bill of last year contained; the House had never such trash submitted to it before. If the constitution were violated by passing such a Bill as this, he could not tell what might happen in a month. With respect to that gentleman Titus Oates, he had no doubt he was a scoundrel, yet he had been most scurvily used. He and his judge Jeffries, were both unworthy of credit; he knew not which was worse. The acts now proposed to be disturbed were fundamental, essential, and for ever: a Protestant Church, a Protestant Legislature, and a Protestant King. If Roman Catholics were admitted into the House of Peers, they must of necessity sit in the House of Commons. His Lordship appealed to the *popular feeling* on this subject. In a short time, he said, it would be of very little consequence to what he did and what he did not consent, but he would not consent to the adoption of such a measure as this; and if these were the last words he should ever speak, he would say, that were this measure carried, the laws and liberties of the country were gone.

Earl GREY animadverted upon the legal learning, indistinctly applied, and the high and astounding words of the last speaker. He contended that the exclusion of which so much had been said, was not a principle of the Revolution, but an exception to all its principles, an exception springing from over-anxiety. He argued that the present Bill was to be considered on its own merits. He called for proof of the necessity of continuing the odious restriction. By a large review of the history of this country and of Europe, he shewed that the Catholic religion was not considered to contain principles dangerous to the state. He entered into the discussion of the Corporation and Test Acts, and the Popish Plot, and examined the principles of the Revolution and the articles of the Union with Scotland. He then expatiated upon the Act of 1817, which opened every rank in the army and navy to Roman Catholics: for proposing less than this in 1807, he and his colleagues were resisted by the learned Lord and others, who raised an outcry of the danger of giving the power of the sword to Roman Catholics; yet in a few short years, this very power was given by those that had been so clamorous against it, and without the exaction of a single security. In conclusion, he delivered his opinion, that whether this Bill were or were not passed, the discussion of the general question must take place, and he hoped at no distant period.

The Earl of LIVERPOOL was willing to discuss this Bill on its own merits. If nothing else were to be done, then he admitted that this Bill ought to pass; but no measure could be more mischievous to the Roman Catholics than passing this Bill, if it were not intended to go further. The Roman Catholic Peer had no right to complain of not being allowed to sit and vote, when, supposing the King, from conscientious motives, were to change his religion, he must descend from the throne of his ancestors.

Lord GRENVILLE said, that his noble

friend (Lord Liverpool) had called upon those Lords who on former occasions had been the friends of the general measure, to consider whether any advantage could be derived to it from the success of this; now he, as one of those who had always been favourable to the concession of the Catholic claims, believed that from passing this Bill, the greatest of all benefits would accrue to the country—the benefit of doing justice. In comparison with this, he set at nought all which they had heard in the way of precedent and authority; all the statements and documents which had been quoted; all the penal enactments for which the Statute-Book had been referred to, whether these enactments were contained in this or that form of words. His answer to all this was, "Be just, and fear not." His noble and learned friend (Lord Chancellor) had asked, how they could ever infringe upon the law so much as to admit these Catholic Peers into their House? But where was the law which excluded them? No such law every passed. It never could have entered into the mind of man to pass one of the kind. Admitted they might still be; but their admission would be accompanied by certain tests which perjury and iniquity had caused to be imposed upon them—tests which were required to be taken in those times when various other restraints, disabilities, and penalties operated on the Roman Catholic community, and tests so repugnant to the spirit of their faith, that no one would dare to propose them to a Roman Catholic. His Lordship concluded an able and impressive speech by declaring, that this was a question of right to he done, which their Lordships had too long delayed to do; and that it was because the question had been treated as one of mere expediency instead of one of distributive justice, that he had stated the grounds of his supporting the Bill so much at length.

Lord REDESDALE contended that the legislature had the same right to exclude Peers from the House of Lords, as to exclude private persons (being Catholics) from the House of Commons. One of the first duties of the legislature was to protect the state-religion. With the question, *neither right nor justice had any thing to do.* If the present measure was carried, the Protestant establishment of Ireland must fall.

Lord HOLLAND concluded the debate with an admirable speech, in which he tore in pieces the sophistry by which the Bill had been opposed, and ridiculed most successfully the fears of its enemies. He ended with the following observation, which he thought very material to the question: "All power, whether conferred upon a King or upon a placeman, was intended for the good of the people. The people had said that they could not with any security or confidence intrust their interests to a Catholic. When, therefore, a monarch became a Catholic, they said, he shall no longer be our King; he shall forfeit by his conversion his right to the throne, and another shall take his place. But the people who said this in the case of the King, had not so decided in respect to the excluded Peers, for whose admission into Parliament the Bill was introduced. They had not destroyed, they had only suspended their rights. They did not pass a bill of attainder against them, and deprive them of their property and rank; they only said in certain circumstances it was not expedient that they should exercise their legislative functions. The nation, therefore, which passed the Act excluding the Peers, without attainting their blood or transferring their privileges to others for being Catholics, and which deprived the King of his throne for being so, intended to treat differently the religious opinions of the Sovereign and the Peer, and meant to suspend, not to annul, the privileges of the latter."

On a Division, the numbers were on the motion for the second reading,

Contents,
Present 80, Proxies 49—129.
Not-Contents,
Present 97, Proxies 74—171.
Majority 42.

Of the Bishops, only the Bishop of Norwich voted for the Bill; two Archbishops and twenty-two Bishops voted against it.

HOUSE OF COMMONS, JUNE 21.

Religious Instruction of Capital Convicts.

IN the Committee on the *Prison Laws' Consolidation Bill*, an amendment, moved by Dr. LUSHINGTON, was adopted, after considerable conversation, allowing to every prisoner under sentence of death the visits and spiritual assistance of *a Dissenting minister, whatever his religious persuasion.*

JUNE 24.

Influence of the Crown by means of the Church.

IN the debate on the "Influence of the Crown," when Mr. BROUGHAM's Resolution (introduced by a splendid speech) was lost by a majority of 216 to 101, Mr. H. G. BENNETT made the following, amongst other striking observations:—"Another point of view in which it was not possible to avoid putting the question

of the influence of the Crown, was its influence through the Church. That reverend body always, perhaps from good motives, went with the Crown, even in matters to which it should seem difficult for any persons, having religious feelings, to follow it. Not speaking of the establishment of Ireland, where the nobility parcelled out the lands of the kingdom among the younger branches of their families, under the names of bishops and archbishops—where there was a church of 500,000 Protestants with a body of ecclesiastics richer even than those of Spain had been—a body of ecclesiastics having less to do and more to receive than any in the world. There were in England alone in the gift of the Crown, 2 archbishopricks, 24 bishopricks, 38 deaneries, 46 prebends and 1020 livings. He would ask whether the gift of this enormous patronage had not necessarily an immense effect on the country?"

JULY 24.

Ancient British Histories.

THE CHANCELLOR of the EXCHEQUER proposed an address to His Majesty, representing the defective state of the ancient history of the kingdom, and suggesting that an edition, published under royal authority, would be most honourable to his reign and most useful in furthering the general dissemination of knowledge; further praying directions for the publication of such an edition, and assuring His Majesty that Parliament would provide for the expense. Sir JAMES MACKINTOSH applauded the motion, and recommended Dr. *Petrie*, Keeper of the Records at the Tower, as an individual well qualified, by a life of study, to perform the work in question. The Resolution was unanimously agreed to.

Same day, on the third reading of the LOTTERY BILL, the House divided, when the numbers were, For it, 32. Against it, 11. Majority, 21.

FOREIGN.

FRANCE.

THE *Clerical Almanack* of France, for 1822, states the number of priests in actual employment to be 35,286, of whom 14,870 are above 60 years of age: 4,156 have been ordained during the last year.

CARNOT is living in a very retired manner near Magdeburg. He is engaged, it is said, in composing a work, entitled "Historical Memoirs of the French Revolution, and the Events of the last Thirty Years."

The Abbé TESSIER has published a retractation, addressed to the Bishop of Mans, in which he declares, that after thirty years of errors he renounces the oaths he has taken, and he regrets having been ordained by the constitutional Bishop of Sarthe. He further deplores two marriages he successively contracted; he detests the faults which followed this forgetfulness of his state, and begs the Bishop to receive his repentance, and to give this representation all the publicity possible.

GERMANY.

A circumstance which has lately occurred in *Brunswick* gives the people of that state additional reason to regret their temporary subjection to *the King of Hanover*. M. de WETTE, a celebrated theologian of Germany, held a professorship in a Prussian University at the time Kotzebue was assassinated by Sandt, and having written a letter of condolence to the mother of Sandt, (who, we believe, had been his pupil,) he was forced in consequence to resign his situation. The people of the town of Brunswick having the right to elect their own clergy, and entertaining, in common with the rest of their countrymen, the greatest regard and esteem for M. de Wette, on the occasion of a late vacancy in one of their churches, chose M. de Wette to fill it. Knowing the state of destitution in which he was, and his inability to provide himself with what his establishment would demand, with a spirit and feeling which reflects the highest honour on them, they determined to furnish his house and supply him with whatever else might be necessary to enable him to appear among them in such a manner as his station rendered necessary, and a general contribution was immediately begun, in which some gave money, others such articles as they could spare, and in which all, from the highest to the lowest, eagerly participated. To their great astonishment, however, when all this was done, an interdict was issued by the Government which refused to ratify the election of M. de Wette. Fortunately for him, he received immediately afterwards, a call to one of the churches of Bern, in Switzerland. The mean and vindictive spirit displayed on this occasion has, however, excited a very indignant feeling throughout the north of Germany.—*Times, July* 20.

A law has been passed in the Duchy of BADEN, granting to the Catholic clergy the same allowance for their maintenance heretofore enjoyed by the Protestant.

ITALY.

Rome.—His Holiness having recovered from his illness, gave his apostolical benediction to the people on Whitsunday, and exhorted the faithful to engage themselves in such a manner as would enable them to gain the benefit of the indulgence. Two cardinal deacons published the indulgence. The people were rejoiced to see the Holy Father in a state to perform this act of piety.—In all the churches in this capital, consecrated to the blessed Virgin, a new feast instituted by his Holiness since his release from captivity, has been celebrated under the title of *Annilium Christianorum.*—*Catholic Miscellany.*

SWEDEN.

Colonel GUSTAVSON, the Ex-King of Sweden, has for some time past applied himself to philosophical studies. He has just published a work at Frankfort, but not for sale; it is distributed gratis, by the illustrious author, to the *amateurs* of arts and sciences. It is written in the French language, and is dedicated to the Royal Academy of Arts at Norway. It is entitled, "Reflections upon the Phenomenon, the *Aurora Borealis*, and its Relation with the Diurnal Movement." The journals of Hamburgh announce the arrival of several copies of the work at Stockholm, where they are now translating it into the Swedish language.

UNITED STATES OF AMERICA.

Opening of Unitarian Church, at Washington.

We have received with high satisfaction the following accounts of the opening of the *First* Unitarian Church in the capital of the United States. They are from newspapers in opposite interests. "The slight difference in the two statements, (says our American correspondent,) may shew how hostile politicians in this country feel nearly the same disposition towards Unitarianism." He adds, "Although there are ten other places of worship in our city, the sound of the 'church-going bell' will, we expect, be first heard from the Unitarian steeple; and the Catholics and Episcopalians follow us as soon as they can. O! strange reverse of European *etiquette*.—Will no Herculean arm sustain the fainting cause of 'Orthodoxy!'"—A drawing of the front elevation of the Washington Unitarian Church is said to have been sent us, but is not yet received. ED.

(From the *National Intelligencer.*)

Washington, Wednesday, June 12.

Agreeably to the previous arrangements, and the public notice given of them, the *First Unitarian Church* of the City of Washington was opened and dedicated on Sunday last, the 9th instant. The dedication sermon was preached in the forenoon, to a large audience, by the Rev. *Robert Little,* Minister of the congregation, followed by a sermon in the afternoon, by the Rev. Mr. *Eddowes*, of Philadelphia; both services were accompanied by a number of fine pieces of sacred music, performed by the strongest and finest choir we have ever heard in this city. The opening of this church is interesting to our community generally, inasmuch as it adds a very handsome improvement to our city. The design of the edifice was furnished by Charles Bulfinch, Esq., Architect of the Capitol, and it is certainly highly creditable to his taste and judgment. The unfinished tower on the south end, we understand, is to be surmounted by a cupola and bell, and, when that shall be completed, we question whether there will be in the Union another building, uniting so much architectural elegance, within and without, with so little cost. The present Minister of the Society, the Rev. Mr. *Little*, we understand, was recently pastor of the Unitarian Church at Gainsborough, Lincolnshire, England.

(From the *Washington Gazette.*)

Dedication of the first Unitarian Church, in the City of Washington, June 9th, 1822.

Service commenced with singing the one Hundredth Psalm, that sublime hymn of praise which has for three thousand years expressed the devotion of the worshipers of the Supreme First Cause. A part of Solomon's address at the dedication of the Temple was read, and the whole of Paul's inimitable discourse to the Athenians on the Unity and Spirituality of God and the great object of the Christian dispensation.

The well-known hymn, "Before Jehovah's awful throne," was sung with musical accompaniments in fine style by a select choir, chiefly from the congregation.

After prayers, Mr. L. preached from 2 Chron. xxxi. 20, 21: "Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the House of God—he did it with all his heart

and prospered." During the sermon, Mr. L., in a solemn and impressive manner, dedicated the building to the service of the One Living and True God.

The service concluded with the admired anthem, "Strike the cymbals," &c.

In the evening, after prayers and hymns, Mr. Eddowes, of Philadelphia, preached from John v. 23: "That all men should honour the Son even as they honour the Father;"—convincingly shewing from the Scriptures what kind of honour is due to the Saviour as the Messenger of God to men; and what supreme worship and homage are reserved exclusively for the Father who sent him.

The evening service closed with the anthem, "Grateful notes and solemn praise," &c.

To speak of the discourse of the Rev. Mr. Little as it deserves, would not fail to be accounted flattery: the prominent features of it were calculated to shew that the Christian religion, like the Jewish in the days of Hezekiah, had been grossly corrupted and perverted in almost all respects: the objects of divine worship had been greatly multiplied: the idea of one holy, just and good God almost obliterated from the Christian world: and a system of corrupt, priestly government, where every crime might have been commuted for wealth, substituted instead of the divine morality taught by Jesus Christ. In this time of terrible mental darkness rose John Knox, Martin Luther and John Calvin, who from their bold characters and convincing reasoning effected a comparatively great reformation in the Church, considering the age in which they lived; but much remains yet to be done before all the rubbish which the bigots of the dark had heaped on the fair Christian fabric, can be entirely removed. A correct translation of the Bible, with the light of increasing science, he recommended as the best means of bringing back the Christian Church to its original simple state, as in the days of the Apostles.

With regard to the musical performances, they were seldom if ever equalled in this city on a similar occasion; and though all the performers deserve praise, yet much of the credit is due to the excellent arrangement made for that purpose by Mr. P. Mauro of this place.

The building was erected under the superintendence of Mr. *Bulfinch*, Architect of the Capitol: it is spacious, convenient, well lighted, airy, with a handsome ceiling, and reflects much credit on him and on the Committee, who in so able and skilful a manner procured the funds for completing this expensive but excellent and useful undertaking.

CORRESPONDENCE.

Communications have been received from Messrs. Thomas Foster and F. Boardman; from Mrs. Hughes; and from H. W.; Amicus; κ. τ. α.; Philalethes; and S. C.

"A Female Correspondent" will, we expect, receive a practical answer to her inquiry in the next Number, when we hope to be able to insert some account of the proceedings of the "Protestant Society."

A. V.'s paper is returned according to his directions.

MUSIC PLATE *in the last Number.*

Through an inadvertence in the Engraving of the Music in the last number, it was omitted to be stated that it was composed by a LADY for the *Hymn* by Mr. BOWRING, inserted p. 372, and sung at the Unitarian Fund Anniversary in Parliament-Court Chapel, May 29th.

ERRATA.

Page 360, col. 2, last line but one, dele *his*.
Page 361, col. 1, line 4, for "regular," read *irregular*.